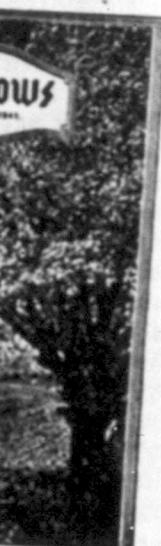


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# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME LXII.

Jackson, Miss., March 6, 1941

NEW SERIES  
VOLUME XLII. No. 10

## Who's Who and What's What

There are said to be 30,000,000 "Indians" in the Americas. Of these only 361,000 are said to live in the United States.

It is said that in 1940 there were 1,607 students enrolled in the Northern Baptist Seminaries, and 1,333 in Southern Baptist Seminaries.

Mr. R. H. Satterfield is the new Circulation Manager for the Biblical Recorder of North Carolina. He comes from a pastorate near Wilmington.

Another Mississippi College man will be heard over the radio at the Baptist Hour Sunday, Mar. 16 at 3 p. m. This is Dr. T. L. Holcomb, Secretary of the Sunday School Board in Nashville.

Missionary J. G. Chastain preached to Americans in Morgan City last Sunday at 11:00 a. m. and to a good congregation of Mexicans near by in the afternoon. This work among all classes is prospering nicely.

Stetson University has discontinued intercollegiate athletics. Florida Southern College and Emory University have discontinued football. So also the University of Chicago, and Oklahoma Baptist University.

The war aims of great Britain and those who sympathize with the British might be stated as the desire to make it so that all nations and all men may live their own lives in peace without being harrassed by despots.

Secretary McCall spoke one afternoon of this week to the people of the Clinton Church, as a part of the W. M. U. week of prayer for Home Missions. He told them of what he recently saw of Southern Baptist mission work in Cuba.

Rev. J. M. Cook, former pastor of Bowmar Ave. Church, Vicksburg, has been called to DeKalb and Scooba in Kemper County. The former place is the county site and the other is the seat of the East Mississippi Junior College, making a field of fine opportunity.

Rev. J. R. Breland has resigned the pastorate of the church at Tenaha, Texas, to accept a call to First Church of Kirbyville of the same state. The Tenaha paper speaks in high praise of the work done by brother Breland, who is a native of Mississippi.

Next Sunday's radio address at the Baptist Hour will be by Dr. J. H. Buchanan of Birmingham, Southside Church. His subject, "Christ and the Ordinances of His Church." Dr. Buchanan is known to his former Mississippi College friends as "John Buck." All of us will be glad to hear him. Listen in at 3 p. m. Sunday over WSLI.

Seven thousand young people representing all denominations and every section of Texas marched to the Capitol and presented to the legislature a petition asking for more stringent laws against liquor and gambling. They bore banners with appropriate inscriptions and paraded through the business section of the city of Austin. The legislature welcomed them and addresses were made by President Homer Price Rainey of the University of Texas and by President W. R. White of Hardin-Simmons University. They opposed the drug store liquor sales and asked for a constitutional amendment which would allow the citizens to vote liquor out of Texas at the earliest possible moment. This information comes from C. E. Bryant, Jr., of Baylor University.

## ONE WAY TO HELP OUR SOLDIER BOYS W. S. Allen

One of our Pass Christian boys is in training in California. Recently I wrote him a letter and enclosed some good tracts and a copy of our church bulletin. In a few days I got a good letter from him thanking me for my letter and the tracts. In my letter I assured him that every Thursday evening in our prayer meeting a special prayer would be made for our soldier boys. He told me that he read everything that I sent him and that his roommate also read the tracts and asked that we include him in our prayers. Then one of his officers saw the tracts and asked that he might read them. He also read my letter and asked that he be remembered at our prayer meeting too. That is one way we can help our boys. It is a way that has in it great possibilities for good. I had a letter from another one of our boys last week asking for a Sunday school and B. Y. P. U. quarterly. I sent these and some good tracts. No church should fail to keep in close touch with the boys who have gone from the church or families of the church. A good warm hearted letter from the pastor or some member of the church will do more good than all the preaching that can be done in or around the camps. I am for all that can be done in or about our camps but I urge that we do not neglect the other.

The sympathy of all at Baptist Headquarters in Jackson goes out to Mrs. Bonita Bell and other members of the family on account of the death of her father, Mr. Seth Wiltshire of Hazlehurst. He has been sick for some months and was ready for the translation. Mrs. Bell was assistant in the state W. M. U. office until she came to our help in the Baptist Record office. The funeral service was conducted by Pastor G. P. White.

New Mexico Baptists though not so many in number as in most other states, cover a large territory and they look confidently to the future. They have a good paper edited by Rev. H. F. Burns. It is printed on excellent paper and is gotten up in attractive form. They are fortunate in having in brother Burns a man who knows the printer's art and can not only write well, but set it up in type and put it in good form and run it off ready for the reader.

Central Mississippi Baptist Pastors' Conference meets at First Church, Jackson, March 10. The program includes the following: Devotional by J. D. Walker; Pastor Using Effectively His Sunday School, by E. C. Williams; Pastor Serving the Boys in the Training Camp, by Captain Geo. Richey; Shortcomings of Some B. T. U.s by R. L. Wallace; Themes Needed in Sermons, by G. P. White, J. W. Middleton, T. W. Green, I. F. Metts, W. S. Landrum and others, three minutes each. Bible study by J. H. Street.

From the Executive Committee of the Southern Baptist Convention the report is that receipts from all the states for all southwide objects in 1940 exceeded those of 1939 by \$254,829.92. The total for 1940 was \$1,986,717.27. The increase in Cooperative Program receipts was \$52,149.70; in designated gifts \$203,848.75; the loss in gifts through the Hundred Thousand Club was \$1,168.53. There was an increase in total gifts from every one of the states. The increase from Mississippi was \$10,201.94. There was a loss of nearly \$1,000.00 in Mississippi in gifts to the Hundred Thousand Club.

Elsewhere you will find the program of the Northwest Mississippi Baptist Pastors' Conference.

Dr. John R. Sampey, Jr., is on leave of absence from Furman University and is now serving as a colonel with the soldier boys in Camp Davis.

Mrs. E. D. Head of Houston paid a worthy tribute to Mrs. Catherine Alexander, who recently gave \$300,000 for a girls dormitory at Baylor University.

Rev. J. S. Deal has offered his resignation as pastor at Weir and other places in Choctaw County, to accept a call to Silver City and a nearby church.

The sympathy of his many friends goes out to Dr. Arch C. Cree of Salisbury, N. C., whose wife passed away recently while on a visit to Tampa, Florida.

There are many, many people within driving distance of Clinton who ought to attend the meetings of the State Evangelistic Conference there March 17-20. It will do the whole state good.

Dr. W. W. Hamilton, President of the Southern Baptist Convention, also of the Baptist Bible Institute in New Orleans, spends a week, March 9-16 with University Baptist Church, Shawnee, Okla., also in conference with students at Oklahoma Baptist University.

Brother B. J. Murrie, editor of the Illinois Baptist says that before he became editor he wondered why the articles he wrote to the paper did not appear immediately and just as he wrote them. Now he knows that an editor can't do everything that he wishes to do, or that other people wish him to do. A man does learn some things by being an editor.

We learn that the State Mission Secretaries in their recent meeting in Miami, Florida, unanimously voted to ask our Baptist churches to send the state Baptist paper to their members who are in the military training camps. This will be like a letter from home to them and will greatly stimulate their interest in the matters that concern our churches.

Editor E. C. Routh tells in the Baptist Messenger of a trip through the mission field in the Atchafaleya country in Louisiana where all travel is by boat, the church is on a boat. Last year Missionary I. I. Marks baptized 250 people. He and his family are very happy in their work. And Dr. Routh says he never enjoyed a day more than the one spent preaching to these people.

Brookhaven: Dr. S. H. Jones is preaching a series of sermons on the general theme of "The Christian Life." The subjects will include "Beginning the Christian Life," "The Christian and His Home," "The Christian and His Church," "The Christian and His Country," "The Christian and His Business," "The Christian and His Social Relationships," "The Christian and His Troubles."

This interesting note comes from the London Baptist Times: "In the lamentations over the wanton destruction by German night-raiders of historic buildings in the City of London stress has been laid, quite rightly, on the loss by fire of Guild Hall, Trinity House, the Christopher Wren churches, and the city Company halls. As museum pieces, the City churches were treasures; their religious value was slight—so slight that some years ago Dr. Winnington Ingram would have had nineteen of them carefully pulled down and rebuilt as parish churches in new housing areas around London. Vested interests frustrated that sensible scheme.



## Sparks and Splinters

Louisiana College has recently added ten acres to its campus.

Prof. Chester Swor will be with the church at Rayville, La., in a youth's revival May 5-11. Dr. J. H. Hooks is pastor.

The Japanese premier says that after five years of war in China and the sacrifice of 100,000 men, there is no sign of a solution of the "incident."

The tower of Riverside Church in New York City, sometimes called the Rockefeller Church, of which Dr. Harry Emerson Fosdick is pastor, cost over \$4,000,000. It is 400 feet high.

In Atlanta, Ga., seventy-eight churches will conduct simultaneous evangelistic meetings for two weeks beginning April 13. Evangelist Roland Leavell will superintend the work and the preaching will be by visiting brethren.

In the past two years nearly 200 families have been located on small farms near Lake Providence, La., by the federal government. Eighty-five percent of them are said to be Baptists. The Mission Board of Louisiana is doing mission work among them.

Pastor J. A. Barnhill says the people of Main Street Church in Hattiesburg are accumulating a building fund to construct a \$60,000 church house. They will not start to work on the building until \$30,000 is secured and then they propose to borrow the other half by issuing bonds.

The Watchman-Examiner quotes from the Jewish Missionary Magazine that approximately half a million Jews have been driven from their homes in Poland by the Nazis, and their homes pillaged, their synagogues destroyed and thousands of Jewish girls kidnapped and carried away to the brothels.

The Christian Index tells of the death recently of Mrs. Maude Purser Folmar of Donaldsonville, Ga. She was a sister of Dr. F. M. Purser of Oxford and Dr. D. I. Purser, Jr., of Birmingham. Her husband, Rev. R. H. Folmar preceded her to the heavenly home some years ago. May the Lord graciously comfort those who are bereaved by her going.

Davis Memorial Church in Jackson on Wednesday evening of last week ordained two fine men to the office of deacon. They were Messrs. R. L. Hudson and L. E. Hill. The editor preached the sermon and Pastor A. S. Johnston delivered the charge and led the ordaining prayer. There were five other deacons who participated in the ordination.

The Reverend C. A. Alexander, began his pastorate with the Okolona Baptist Church, Feb. 9. On Feb. 13 the church gave a reception in the church parlors in honor of the Rev. and Mrs. Alexander and their small daughter Barbara. Large crowds have attended all of the services. During the past year the Reverend Alexander served as pastor of a Santa Fe, N. M., Baptist church.—Reporter.

One of our exchanges quotes with apparent approval a definition of religion by the head of the department of the Philosophy of Religion in the Divinity School of the University of Chicago, as follows: "Man's commitment to what he thinks to be the most important for all human living." Nothing but wind; not even hot air. How a man who has such vacuous ideas about religion can hold a place in any sort of school is beyond comprehension.

Who is starving the Belgians? What has produced want and disease in the countries of western Europe? There can be but one answer to that question. The Germans have taken possession of all productive industry and are using the resources of these countries to feed themselves and their armies and have made hunger and famine for others. Today the people of these occupied lands could feed themselves if they were simply let alone. A big brute today holds down a helpless people and is choking the life out of them. Of course every Christian is sorry for the helpless people. What shall we do about it? Drive the brute away from its victim.

Louisiana Baptists will hold ten regional evangelistic conferences in the state, instead of one central conference such as we have in Mississippi.

Texas Baptists will use \$50,000 for work among the young men in the army training camps. This is to provide for religious services, recreational features, etc.

The church at Pinola has gone from one-fourth to one-half time preaching services. The ministry of Pastor Guy Little is constructive and the church grows.

Any man or government which sets out to persecute the Jews has got to fight with God. And we would do well not to get on the side of those who fight against Him.

"The Quarterly Review" is a new publication of the Sunday School Board, taking the place and combining the work of Dr. Alldredge's Southern Handbook and the Periscope.

Recently Pastor J. L. Boyd of Forty-First Ave. Church, Meridian, was made chaplain of the state organization of the "Veterans of Foreign Wars." He was a chaplain in the army during the world war twenty-four years ago.

The so-called isolationists in America, the people who favor withdrawing from contacts with other parts of the world are not only fighting against wind and tide; they are trying to reverse the rotation of the earth on its axis.

Wisconsin Baptists held three one day conferences on Evangelism, Jan. 27, in three places in the state. Last year 40% of the Baptist churches in Wisconsin reported no baptisms. Our churches must see to it that we do not again enter the "ice age."

Rev. W. R. Pankey who has been a successful pastor for years at Union Church, Pittsburgh, Pa., becomes pastor of Second Church, St. Louis, where Dr. W. C. Bitting was long pastor. This church cooperates with the Northern Baptist Convention.

Secretary McCall's office reports that from Nov. 1, 1940 to Feb. 22, 1941 the contributions of Mississippi Baptists have gone \$15,000 over the same period last year. The goal for this year is \$25,000 more than that of last year. So we have more than reached our goal up to date. This should put gratitude and courage into our hearts.

It is said that Hitler has forbidden any public prayers to be made for the royal family or for parliament in Norway, and sends officers to the churches to enforce the edict. He is not the first person who was afraid of prayer. Bloody Queen Mary said she feared the prayers of John Knox more than she feared all the armies of Scotland. Governments may stop the mails, and telegraph and telephone wires and the radios, but they will find that stopping the lanes of communication to heaven is a different proposition.

On Sunday morning and afternoon of March 30, Missionary G. W. Strother, who has returned from China will speak at the Baptist Church in Brandon. This is the fifth Sunday and the whole county of Rankin is having a B. T. U. assembly. All the churches are urgently requested to send messengers, and sandwiches for the occasion. A few years ago brother Strother visited most of the churches in Rankin county, and they made possible his return to China by contributions made specifically for that cause. They will be glad to hear him again.

The Christian Index reports the gift of 1,000 of the common capital stock of the Jones Mercantile Co. of Canton, Ga., for various beneficences by Mr. Paul W. Jones, the president of the company. Only the income from the stock can be used. A self-perpetuating board of trustees is to carry out the wish of the donor. The par value of the stock is \$100,000, and is said to be worth actually more. The capital, surplus and reserves of the company are said to be worth \$2,000,000, and include many subsidiary interests, textile, dairy, livestock, lumber, marble, farm and other interests. Beneficiaries of this fund are: First Baptist Church of Canton, forty per cent; First Methodist Church ten per cent, twenty per cent to educate deserving boys and girls at Reinhart College, five per cent to Baptist Orphanage, five per cent to Baptist Hospital, etc]

## Pastorial Problems

By Norman W. Cox

### "Displacing Poor Leaders"

Not infrequently the cause of the Lord suffers greatly because incompetent leaders persist in holding on to positions in the church for which for some reason they are unfitted. There are in the world a lot of folks who take great pride in the occupancy of a church office. Many of our churches would be greatly blessed if they could get someone else to occupy one or more positions of leadership that for a long time have been held by folks who ought not to have been elected. In other instances they were good for the place once but the time of their usefulness is over.

We pastors who have any degree of success in the matter of displacing poor leaders frequently have to use the uttermost of tact. Sometimes we have to develop rather clever strategy. Even when we have been as smart as we can, not infrequently we get a situation we cannot handle except by the open and dangerous method of direct assault.

Here's an example of what we are up against: Some years ago in another pastorate in a distant state there was a departmental superintendent that was a menace to the interest of the children in that department. There came to the superintendent of the Sunday school and to me a request from many of the parents of children in that department that this superintendent be removed. For fifteen months he and I sought an easy way out. Finally necessity required us to take drastic steps. Never from that hour did she put her foot in that church again. Although in the long illness of her husband and in his death I had the opportunity, which I used to the fullest, of ministering to them personally as largely as I could, she never relented.

Whenever any person wants to hold on to his or her place of leadership in the church or any of its auxiliaries with a pride and a disposition that will make them resent being displaced, by that much they are failing to be Christian.

—BR—

Some time ago we called attention to the habit of rationalists or modernists to string words together without ever saying anything. Here is a sample of recent date: "To save the hope of man, we who call ourselves Christians can lead the way through the gateway of our ancient faith made relevant to the crisis of the hour." Maybe the printer left out what he meant to say.

Dr. Selsus E. Tull, evangelist of Hazlehurst, Miss., has been invited to return to his old pastorate, the First Baptist Church of Temple, Texas, to conduct their revival this Spring. The meeting will be held in April. Dr. Grady W. Metcalf is the present pastor of the church. The invitation carried with it also the request that Mrs. Tull come along to mingle with old friends again.

Twenty-four men of the Brotherhood of the First Church, Laurel, drove eighty miles to Mt. Olive and back Monday evening Feb. 24th, to join with Pastor R. R. Brigrance and the men of the Mt. Olive church in a "Believe God" meeting. That may be a new kind of meeting to some, but not to those who have heard L. G. Gates cut down on a bunch of men with the book of Malachi in his hand! When he gets through, every non-tither present has either determined to start tithing or is as mad as the devil wants him to be! There were about 100 laymen present, and all were fed sumptuously on fresh oysters. The only man who didn't get enough to eat, apparently, was C. D. Boyd, clerk of Laurel First Church, who was caught leaving with four fried oysters in his overcoat pocket! To prove that Preacher Gates' folks practice what he preaches, the average weekly budget offering in February was \$431.22, and the budget calls for \$325.00. The bonded indebtedness on the \$100,000.00 building is now \$5,500.00, and we intend to be entirely free of debt by October first.—Fred Scholfield.



# A WORD FOR JOHN MARK

## P. H. Anderson, D. D.

John Mark went out with Barnabas and Paul on their first missionary journey, but left them before the journey was ended. For this reason Paul objected to Mark even starting with them on the second journey. The issue was sharply drawn, causing a separation between Barnabas and Paul. This is the only criticism of Mark to be found in the New Testament. And yet many interpreters conclude that the hardships of the journey were too much for Mark; that he was perhaps home-sick, or in love; and that he was just not equal to missionary responsibilities.

The suggestion has been made that a biography of John Mark ought to be written. Personally I wish this could be done. As a missionary, I have been puzzled at the above interpretation of Mark's course. Paul would not consent to have Mark go with them on their second missionary journey. And yet at that very time, or very soon after, the Holy Spirit was using Mark in the preparation of the first inspired written account of the life of Christ. Paul's judgment of Mark was not the same as that of the Holy Spirit. Could Paul have been wrong in his judgment?

Mark lived in Jerusalem, his home being a meeting place for Jesus and his disciples. We meet Mark first at the gate of Gethsemane. He may have been listening in on that last meeting of Jesus with his disciples, following them to Gethsemane. He had doubtless witnessed the triumphant entry, and was in the midst of the excitement of that last great week of the Master's life. He was familiar with all that took place after Gethsemane, and on the morning of the resurrection. He had every opportunity to witness the ascension of the Master, Pentecost, and the great spiritual revival which stirred Jerusalem. We next find him in Antioch, mixed up with another great revival, and in the full confidence of Barnabas and Paul. He never did lose the confidence of Barnabas.

Mark was a young man, well educated, a genuine believer in Jesus, and more familiar with the life of Jesus than was Paul. He was not designated by the Holy Spirit for that first missionary journey. Barnabas and Paul were designated, and in Acts 13:5 we read, "And they had also John as their attendant." Was he to have no freedom of action? Mark was an observer. In his own right he knew much of that great life which Jesus had lived in Judea and Galilee. On this journey with Barnabas and Paul he was observing the first definitely planned effort to give the gospel to the Gentiles. Following his older brethren into Asia Minor, he observed their efforts, listened to Paul's great preaching, left them to carry on, and returned to Jerusalem. For what? Was he weary, homesick, in love?

To a missionary it seems clear that he was divinely led back to Jerusalem to provide for the missionary movement what Barnabas and Paul did not have. They had only the Old Testament, and Paul preached with great power its fulfillment in Christ. But they needed the story of Jesus, and at least a brief statement of his teaching. We know from the book of Acts that Peter was in and around Jerusalem after Mark's return. We know from history that Peter and Mark collaborated in the writing of that Gospel which bears the name of Mark. And we know, too, that this Gospel of Mark was written especially for the Roman world.

It is not difficult to understand the attitude of Paul. He had been blessed with a great experience. He had not seen Christ in the flesh, but had seen him in his heavenly glory. After his conversion Paul did not go to Palestine to make a careful study of the life of Christ. He went into Arabia, where, for three years, he studied anew his Old Testament, and the glorified Christ's relationship to it. Coming back with his soul on fire for the Christ of glory, he began to preach to Jews, Gentiles, proselytes, salvation by grace through faith in the Son of God. His surging soul would take no rest, so urgent was this gospel message for the world. This great

missionary statesman could hardly be expected to see the viewpoint of a young inexperienced man like Mark. But Mark had something, and the Holy Spirit was working through him to give it to the world. Paul recognized it later on. In Col. 4:10, and Philemon 24, we find Mark in Rome as a fellow-worker with Paul. And in II Tim. 4:11 we find Paul sending for Mark, "for he is useful to me for ministering."

This word which I am writing for John Mark will be easily understood by the student of missions. Our pioneer missionaries worked long and hard to get a foothold for the Lord in their respective fields. They had to get a working knowledge of the language of the people among whom they labored. And then they felt the urgent need of giving the divine message to the people in written form. It is a striking fact that the pioneer missionaries gave first emphasis to the life story of Jesus, and almost always according to the gospel of Mark. No modern missionary would be at all satisfied to labor on mission fields with the limited biblical equipment which Barnabas and Paul had on their first missionary journey. They do not neglect Paul's interpretation of Christ, but the gospel story comes first. Personally I feel very grateful for John Mark, as well as for Paul.

Baptist Bible Institute.

—BR—

# WHY JOHN'S GOSPEL NEVER MENTIONS REPENTANCE

W. C. Taylor  
Rio de Janeiro

—O—

As one studies the Gospel of John one of the strange things he has to meditate is this. John sets forth so clearly the way of salvation and never once mentions repentance. How can that be?

Let me illustrate. Suppose you are going by train to New York City from the South. You don't telegraph on ahead: "Coming to New York by Atlanta, Washington, Baltimore, Philadelphia." You just say: "Arriving New York, Pennsylvania Station." The way stations are known. Now the goal of John is salvation, "eternal life," in his phrase. The station in which you arrive at the possession of eternal life is saving faith in Jesus Christ. The stations you passed through in getting there need no mention here. John's Gospel presupposes the other three, and they clarify the priority of repentance in the experience of grace. However you got to the station of saving faith, in your soul's pilgrimage, once there you have arrived at the experience of life eternal in Jesus Christ.

In some one's "Life and Letters of James Denny"—I forget the author—there is correspondence on this subject which throws further light on it. Denny supposes that, in the Fourth Gospel, regeneration is virtually the equivalent of repentance, as found in the other three Gospels. Truly, repentance is as profound an experience as regeneration. It means the supernatural transformation of the thinking self, by the grace of the Holy Spirit, as a result of godly sorrow for sin. This thinking, willing, loving, rational, emotional self comes to rest in Jesus Christ as Saviour and in that saving faith eternal life is born. The average popular thought of repentance is as shallow and muddy, in comparison with the Scriptural depths and clearness of the doctrine, as a mill pond is in comparison with the great ocean. I should prefer to say, in contrast with Denny, that regeneration is a bit broader term than repentance, referring to the whole personality, while repentance places emphasis on the mind. But never for a moment forget that by "mind" the New Testament, in such language, means all the faculties of perception, comprehension, emotions, judgment and will. When all that is supernaturally changed "from above" you have essentially a new birth. So Denny has some ground for his teaching that the idea in repentance is not out of sight in the Fourth Gospel. As radical a heavenly intervention, in the very dawn of the soul's salvation, and on through to its consummation in eternal life, when men believe on the crucified Son of God, is proclaimed in John III,

and as clearly as in Luke III. No man born from above is impenitent.

There is this further to consider. John is inside the big union station of saving faith when he writes, and is writing to people who have arrived there, too, each in his own journey to Jesus. He is not showing sinners the way to the final station. John wrote, as Professor Davis has shown, to confirm faith in Jesus. He is not writing, then, to men alien to repentance or the new birth, but to men who have begun their journey of grace there and arrived. It is fully as important to confirm the faith of those we have won, after their salvation, as to win new converts. The Fourth is the CONFIRMING GOSPEL.

The Greek tense says: "These (miraculous signs) have been written that you may keep on believing . . . and that (so) persisting in faith you may ever have life in his Name (person)." Luke wrote an evangelizing Gospel, John a confirming Gospel; Luke for an unbeliever, John for believers, to nourish their faith and the eternal life they were in possession of, to keep such faith and life vigorous and confident. And since John clearly has in mind, as in memory, the purpose of our Lord for believers of all ages (17:20), the Fourth Gospel is the great confirmation of our faith, by contemporary witnesses and the miracle credentials they testify to concerning the Saviour, the Son of God.

You will not, of course, confuse this great Confirming Gospel with any such inspired "confirmation" in the mind of an unthinking child as is suggested, say, by the Episcopal rite of "confirmation." The meaning for John's primitive readers was far different. His believers were faced with cruel persecution, torture, banishment, death. John's Gospel is for Gentile believers, at the close of the first century, what the "Epistle of the Hebrews" was to "the Israel of God" in the sixth decade of that century. As "Hebrews" confirmed the faith of Jewish believers, and led them outside the Jewish wall to share all the benefits and losses and deep meaning of Calvary in their lives, so this last Gospel made equally heroic keepers-on in the faith and the life that had been given them from the eternal realm above when they first believed on Jesus as Saviour. It did that, it does that, it will do that on down the centuries. The just shall live by faith, keep on living by an unending faith, in that life that has all the qualities of eternity, in greater or less degree, till we come to its perfection in the Father's house.

—BR—

# A THOUGHT FOR TODAY

## J. A. Thigpen

—O—

We in this modern sophisticated age when we think we know all the answers turn our nose up and doubt God's word when it says that people who were sick were possessed of Devils. In fact, we feel like that is a relic of the hoodoo age or at least an exaggeration. Possibly our doctors who have studied the Darwin theories and other theories of evolution are the worst to doubt God's word. Yet these same doctors would be the first to deride and make fun of anyone who would deny that GERMS cause disease. There are only two forces in the world—Good and Evil—God and the Devil. Everyone knows that. Then those forces which work for the destruction of man are evil or of the Devil. In Christ's day, they said "He is possessed of Devils," in our day our doctors say "He has the germs of tuberculosis," or other germs whatever the disease may be. Devils or germs whichever you call them are bent on the destruction of man and are therefore of the Devil, so why do our so-called learned men quibble over words and doubt God's word?

—BR—

The Alabama Baptist reports that Baptists in that state had more churches in 1940 than in 1939; also more church members; the pastors' salaries were more; other local expenses were more; also contributions to the Cooperative Program. There was a decrease in the number of baptisms, in Sunday school enrollment, in B. T. U. enrollment, in W. M. U. enrollment, and in designated gifts.



# EDITORIALS

## BONDS AND THE GOSPEL

There has been a disposition of late among not a few to play on the word "bonds." Sometimes our most serious moments have to be lightened by a little levity. It may be permissible to ease the tension involved in hard labor by a little joke. So the brethren in discussing the paying off of our "bonds" by Mississippi Baptists have quoted the scripture where Paul says, "Remember my bonds"; and "I would to God that not thou only, but also all that hear me this day, might become such as I am, except these bonds." Or they quote from the Old Testament about being in the "house of bond-age."

Now half in joke and four parts in earnest we wish to add our little contribution to this bond discussion—according to the scriptures. Turn to the first chapter of Philippians and begin reading at the twelfth verse: "Now I would have you know, brethren, that the things which happened unto me have fallen out rather unto the progress of the gospel; so that my bonds become manifest in Christ throughout the whole praetorian guard, and to all the rest; and that most of the brethren in the Lord, being confident through my bonds, are more abundantly bold to speak the word of God without fear. Some indeed preach Christ even of envy and strife. . . ."

What we mean here is that the very things about which we complain, the things we would have avoided if any other way were possible, have been made, under the providence of God, the means for the progress of the gospel. And that has been true through all the years in which we have issued bonds for the carrying on our Baptist work in Mississippi. For example we speak with regret of the interest which we have had to pay on our bonds. But we forget that while we pay interest on bonds, the colleges themselves invested the money which these bonds secured for them, and have been drawing interest on their securities. Interest has been going out at one end and coming in at the other.

But this is not all, and not the best part of it. These colleges have by these endowment funds been able to maintain their standing in the accrediting associations, and so secured the attendance of young men and young women in our colleges. These young people have been going in a constant stream into our churches and have furnished the larger part of the leadership in the local churches and in all our denominational work. A single instance among many: There are in Mississippi College today nearly one hundred young men preparing for the ministry. This has been going on through the years.

Nearly all of our missionaries on the foreign field have come from these colleges. Most of the leaders in denominational work have come in the same way. These are proof that our bonds have fallen out to the progress of the gospel. We have nothing to complain of, but much to be grateful for, as the result of our investment. And this stream will go on forever. Like that which Ezekiel saw coming from under the threshold of the temple it gets deeper and wider the further it goes.

Don't let anybody get the impression that we are paying for a bad bargain. We believe that this was done under the leadership of the Spirit of God; and we ought to be grateful for and rejoice in the privilege of sharing in the giving which now pays the debts of Mississippi Baptists. We are getting our money's worth if we had to pay interest on bonds till the crack of doom. But it is better to pay off the bonds and go on to something else, without having to carry this load.

Doctor Howard E. Spell, pastor of the Drew Baptist Church, has announced that the Reverend D. A. McCall will be the guest preacher in a revival meeting scheduled to be held in the Drew Baptist Church from March 9 to 16 inclusive. W. E. Farr of Cleveland will be present at the evening services to conduct the singing.

## BY WHAT AUTHORITY?

That was an exceedingly interesting and important question which the officials in Jerusalem asked of Jesus as he taught in the temple: Tell us: By what authority doest thou these things? Or who is he that gave thee this authority? Rather it raises an exceedingly important question about authority in religion. It cannot be fully treated here, but some elemental things ought to be clearly understood.

Authority is the basis of religion. It forms the very foundation on which religion begins, and on which the whole superstructure of religion is built. Christians make no mistake when they use the words "faith" and "religion" as almost synonymous and interchangeable. Religion is made possible by the universal sense of need and of help. We are brought face to face with facts and conditions before which we are helpless. We are consciously in need of instruction, of strength and of help. We look up; we cry out in our hearts to a power outside ourselves for relief and deliverance. This is true in the face of nature, of sickness, of death, and of sin. In greater or less degree all men can say, "My soul thirsteth for God."

Our need finds expression in prayer, in forms of worship, in building altars, in seeking to find some way of making atonement for sin; in building churches, in sustaining instructors and spiritual guides. We are constantly feeling after God if perhaps we may find him, often unconscious of the fact that he is not far from any one of us.

Because of this sense of need, the seeking for something real, final, authoritative in religion, in religious experience, men are subject to the abuse of authority in religion. There is usurpation of authority by those who assume the function of religious leaders. There has always been in men the sense of the need of a mediator, some one who can speak to God for us, and who can speak to us for God. For this reason there have been priests; sometimes by divine appointment; sometimes priests who have taken it upon themselves without divine appointment. To each of these classes men have at times submitted themselves. And when men have taken the office on themselves, they have abused it to the confusion and subversion of men's souls.

The history of religion, even of the Christian religion, has been strewn with the wrecks of souls and faith because of this abuse. If a man had to make choice of present day communism in Russia and submission to the tyranny and corruption of the Greek orthodox priesthood, it would be hard to make choice, for both are and were utterly antagonistic to the faith of the Lord Jesus Christ.

The one thing to settle in this question of religion is, "By What Authority?" Is it the authority of man or the authority of God? That was exactly the issue between these rulers at Jerusalem and the Lord Jesus. The account of the incident, because of its importance, is given by Matthew and Mark and Luke, much in the same words. They speak of the "chief priests, the scribes and the elders." The whole official family descended on him in force. Jesus met them single handed; and he met them in one sentence. He says I will ask you just one question." Notice the emphatic "one."

They challenged his authority; he put a bomb under theirs. If you are going to determine what is right and wrong, what is true and false, what is good or bad by an appeal to authority, he welcomes the challenge. Let's settle it on that ground. And he settles it by asking what they thought of John's baptism. It was a question asked not simply to embarrass them, though it did have that effect and he purposed that it should. But he keeps the argument on the question of authority. What about John's baptism? Who authorized that? Where did he get his commission? Did he get it from you and your crowd, or did he get it direct from God? Was he sent out from Jerusalem, or was John a man sent from God?

You can't answer it? You refuse to commit yourself? All right; you have my answer. You ask "By what authority" I do these things. You

presumptuous bunch of hypocrites, who have assumed to speak for God, who have looked upon the common people as accursed, who have locked up the treasures of knowledge and kept the key hid; you have assumed an authority which God did not give you and have enslaved the people in ignorance. You have persecuted the prophets who would enlighten the people.

This is a picture of all man-made priesthood; of all human authority in religion which refuses the people the right of direct access to God. It is a picture of the Roman Catholic priesthood through all its history; and of its twin brother the Greek orthodox priesthood. John Wesley needed no orders and vestments from the Anglican Communion. Old General Booth did more for the world than all the priests of his day. Martin Luther threw away the rags of Romanism that he might bring the truth of God to the huts and homes of Saxony.

The sort of authority any man needs today as always is the hand of God laid on him; the Spirit of God within him. He can speak with authority who knows God and is saturated with his truth. Major Penn and J. E. Byrd never had the hands of men laid on them in ordination, but the hand of God was with them. When Jesus rode as king into Jerusalem, meek and sitting on an ass; when he cleansed the temple by his fiery indignation, it was a foolish and weak gesture for anybody to ask him, "By what authority doest thou these things?"

## WHAT PRICE UNION

There is no other question which Baptists and others will more need to face honestly than the matter of the uniting of various bodies of Christians into one organization. Some favor a complete union of the churches and others favor some kind of federation, and others favor some sort of cooperation without either union or federation. We must all devote intelligent study to the question that we may see clearly, have positive convictions, and know how to positionize ourselves for our own sakes and for the sake of all concerned. People who differ in this matter, and there are plenty of differences, must seek to understand one another. Things must be determined in the Spirit of Christ, and according to the standards that are common to us all. The decision as to the proper attitude must be made after thorough study of the questions involved, and not blindly by personal opinion or in passion. There must be no effort on the part of people of opposite opinions to whip others into line.

With these things in view we offer the following for careful consideration. Any and every sort of union immediately raises the question, Why unite? It would seem that this question could be answered in one word: fellowship. Now fellowship implies simply the things which we have in common. And this fellowship implies three things, common possessions and common purpose, and common methods of obtaining this purpose.

Common possessions of course means common spiritual possessions, not necessarily material possessions. At least that is not under discussion among any of these groups. Our common possessions involve an agreed standard of faith and conduct and a common experience in the things of the spirit. This is almost, if not quite, the same as saying that the union of God's people into one cooperative organization depends first of all on the acceptance of the Bible as the source of Christian knowledge, the perfect guide to conduct and faith and the final court of appeal in all matters relating to individual or cooperative guidance. Unless there is some such agreement, there would seem to be no possible hope of union. These United States could of course never hang together today without a constitution on which they are agreed, and in accordance with which all laws must be framed. Not the Constitution and something else, but the Constitution alone. To this must be the final appeal, and to this all must submit, with this all be in accord, and to this our loyalty be given. See the boy scouts' oath. See also the oath which every civil officer makes.

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the rule of faith is immediately to introduce differences and confusion. To say "the church" is final authority is to raise the question as to which church or whose church. To make the individual soul the final authority is to introduce inevitable disintegration. The only thing which draws people together and holds them together is what they possess in common, and not as individuals. Truth integrates; the lack of it disintegrates. Spiritual life feeds on truth, and is not nourished by doubts and denials.

Included in these common possessions necessary for any union is a common experience of grace. People who are born again have a life in common. Those who have not been born again cannot be participants in a common life. It is well known that many so-called churches do not insist on a membership composed exclusively of those who are born again. How can a body composed of people who know no experience of a new birth be in fellowship with another composed of wholly different people.

And here there is an entirely different opinion among people of different denominations as to what constitutes a new birth or as to how it is to be secured. If one believes that baptism secures the new birth or is identical with the new birth, it is impossible for him to work in harmony with another who believes that the new birth is secured solely by personal faith in Jesus Christ as Savior. "As many as received him to them gave He the right to become children of God." This does not accord with the teaching that one becomes a child of God through being baptized.

#### THE DIVINING ROD

We suppose that is as good a name for it as any. Anyway we have several times picked up a gentleman on the road whom we have known a good while. His claim here to attention is the fact that he claims to have an instrument or some secret power to locate gold and silver money. He has told us of being employed by people who believe that there are hidden treasures around their premises; and if they just knew how to locate them, they would come into wealth. This man believes that he is able to locate such money and spends a good deal of his time and some perhaps of other people's in prodding the ground with his "divining rod" in search for riches.

We were just thinking of suggesting to Secretary McCall that he employ him to find the money that some of our Baptist people have hid out somewhere, which is now so much needed to pay off Mississippi Baptist debts. When lo, brother McCall picked up the same brother (we understand he is a Baptist) and learned from him his near success in hunting hidden treasures. If he succeeds—well maybe we will get out of debt before 1945. But we surely do need somebody like him who can locate that money.

But brother McCall seems to know a better way. He has brethren Skilton, Hightower and McLaurin out looking for this money which somehow has not been circulating sufficiently in the kingdom of God. And they have had very good success so far. The trouble with that "divining rod" business is that something always happens to prevent its reaching the pot of gold at the critical moment. If it has ever unearthed any hidden treasure we haven't heard of it. In one case a "fice" is said to have driven away the hunter. Here's hoping that there may be no interference or failure in this "Now-Club," but that all the forces may work together until the goal is reached.

What's in a name? Well study the names of the men who are opposing the bill to aid Great Britain. You will find a good many of them represent the Irish Catholic vote in America.

Government reports show that the sale of Bibles and parts of the Bible in 1937 were far ahead of previous years, and that those of 1939 were a still further increase, amounting to 7,927,848. The number of complete Bibles was 2,348,069. There was a decline in the number of volumes of fiction published.

## GOING PLACES

By A. L. GOODRICH, Circulation Manager

Our Text: I Timothy 4:13a and 15b ("Till I came, give attendance to reading—give thyself WHOLLY to them, that thy profiting may appear to ALL." Our Motto: "Ask the people, they'll subscribe.")

#### FIVE HOURS—FOUR CHURCHES

On Sunday, March 2, we had the kind of co-operation that you read about. Within a period of five hours we were able to reach four churches, miss one meal and travel 70 miles.

At ten a. m. we had a pleasant conference with Pastor P. F. Herring and Prof. Ray Izzard at Gallman. After explaining the E—F— plan they hoped that Gallman would include it in its budget which was to be adopted at the eleven o'clock service.

At eleven o'clock we were with Pastor James Allgood and Mt. Zion Church in Lincoln County. We found a well filled house and a well organized Sunday school. We spoke on the E—F— plan and hurried on to New Sight where the beloved J. A. Taylor is pastor. They are well organized and have a building that would be an honor to many towns in Mississippi. In cooperation with Pastor Allgood, Dr. Taylor had planned to be through preaching when we arrived. We got there in time for the observance of the Lord's Supper. At 12:15 we begun to explain the merits of the E—F— plan. Though late, by 12:50 the church had adopted it and we were on our way to Macedonia in Simpson County.

Pastor C. C. Jones had written us that when we found the prettiest country church in Mississippi we would be at Macedonia. We haven't seen all the churches in Mississippi but so far as we know Macedonia is one of the prettiest. By three o'clock we had explained the E—F— plan and a committee appointed to plan for its adoption. Thus by the splendid cooperation of four interested pastors, we were enabled to reach as many churches in five hours as we usually reach in two Sundays. Thanks brethren.

Baptist Record circulation in Lincoln County is listed as follows: HOLLY SPRINGS 33, Bogue Chitto 3, Rt. 3, Bogue Chitto 1, BROOKHAVEN 354, R. F. D. Brookhaven 5, FRIENDSHIP 21, NEW PROSPECT 33, HEUCK'S RETREAT 54, MACEDONIA 37, Mt. Pleasant 1, Mt. Vernon 1, Pearlhaven 3, Topisaw 1, Bethel 1, Pleasant Grove 2, Harmony 1, Montgomery 1, RUTH 31, NEW SIGHT 15.

Simpson County's Record readers are listed as follows: BETHLEHEM 12, BRAXTON 43, PINOLA 46, D'Lo 1, Kennedy Springs 10, MAGEE 87, MENDENHALL 64, R. F. D. Mendenhall 3, Pine Grove 3, Pleasant Hill 5, Sanitorium 1, Shivers 6, STRONG RIVER 32.

#### McCOMB

The Southwest Baptist Ministers' Conference is not only a good one but the attendance is good. Pastor Wyatt Hunter and the First Church of McComb took good care of the preachers while the Baptist Record and the Relief and Annuity Board were hosts for the excellent lunch prepared by the women of the church. Three different pastors told us that their churches had adopted the E—F— plan.

The brethren were exceedingly cordial and seemed very much interested in all phases of the work.

Pike County has Record readers as follows: BALA CHITTO 25, UNION 10, FERNWOOD 38, Johnston Station 1, First, McComb 97, Central, McComb 7, East McComb 1, McComb 7, Rt. 2, McComb 1, MAGNOLIA 78, R. F. D. Magnolia 3, Osyka 1, Rt. 4 Osyka 1, Summit 4, R. F. D. Summit 5, Moaks Creek 1, Friendship 1.

#### BROOKHAVEN

Pastor Jones and the good women of his church took good care of the Baptist Record and An-

nuity Board conference. The brethren were very much interested and prolonged the meeting which was planned for an hour into one lasting two and one-half hours. And one pastor whose church we had never visited and to whom we had never mentioned the E—F— plan told us his church had adopted this popular and progressive plan.

#### HEBRON—YAZOO COUNTY

Pastor Leroy Boland of Hebron Church, Yazoo County, recently brought us the E—F— list from that good church. He said his people had tried it and liked it. Hebron is one of the many good half times churches that profit from close proximity to Mississippi College. As a student he is doing good work and as a pastor he is doing likewise.

Yazoo County's subscribers are listed as follows: ANDING 16, BENTONIA 53, BETHLEHEM 18, BLACK JACK 50/ CONCORD 24, EDEN 14, Hebron 36, Holly Bluff 1, OGDEN 23, SATARTIA 12, Yazoo City 13, Rt. 1, Valley 1, Melrose 1.

#### Help The Soldier Boys—Here's How

Every church in Mississippi will be doing a good deed by sending the Record to any of their members who are in an army camp.

Send their name and address and one dollar to the Baptist Record for an eight months subscription. Every Family churches may add the names of their soldier boys to their E—F— list.

#### More Prominent Men Say Every Family Plan

Is O. K.

I believe in the denominational paper as "The only means of promoting all Baptist work in every home every week," and I pledge my very best effort in realizing the goal of our paper in Louisiana—H. K. Litton, Monroe, La.

I join with my fellow lay brethren throughout the South in hearty approval of the movement to increase the circulation of our State Baptist papers. I will do my best in Louisiana. I hope we may put The Baptist Message in every Baptist home in our state; and I earnestly join in the hope that every state paper may go into the budget of every local Baptist church.—I. L. McMullen, Tallulah, La.

Uninformed people are never enlisted people. If our people are to support our denominational program they must be informed of what we are seeking to do and be convinced of its value. The ideal medium for informing the people is the state denominational paper.—R. N. Daniel, Dean, Furman University, Greenville.

I am absolutely convinced that the budget plan of placing our denominational papers in each Baptist home is the ideal plan by which we can inform the great host of Baptist people of the work of our denomination and I sincerely hope this goal can be realized.—H. E. Coleman, Mutual Benefit Life Ins. Co., Anderson, S. C.

Being a good Baptist in my judgment means that you must be an informed Baptist, and the best way to get information is through our Baptist papers. I heartily endorse the movement to increase the circulation of these papers.—J. J. Lawton, Pres. Hartsville Oil Mill, Hartsville, S. C.

In the Baptist Bulletin of 2-2-41 Mississippi is listed among those states dividing 100,000 Club funds equally between State and Southwide debts. This is incorrect. We forward every penny of 100,000 Club monies received at this office on to the Executive Committee, Nashville. While realizing that this incorrect statement is just one of those things that just happen, it is too important to pass without correction. We have so advised Dr. Gilmore, Nashville.

Pastor L. G. Gates, of the First Church, Laurel, believes in the Church Loyalty Campaign, and they are repeating down there this year. "Seven Great Sundays in the Lord's House," March 2nd to April 13th. Eighty-five of the ninety-one group leaders were present Sunday afternoon at 1:30 to receive their printed material and start their visitation. By Wednesday evening 938 resident church members had been visited. That sort of thing gets results!



## THE BIBLE MODE OF BAPTISM

T. W. Talkington

(Presented on program of Pastors' Conference in Hattiesburg and by vote asked for publication.)

The Bible Mode is the one submitted to by Christ; commanded by Christ and practiced by the apostles and early disciples.

## I. The Mode Is Clearly Shown In the Baptism of Jesus and of the Eunuch.

(1) "And Jesus when he was baptized went up straightway out of the water," Mt. 3:16.

(2) "And they went down both into the water, both Philip and the eunuch and he baptized him," Acts 8:38.

A bucket of water is enough to sprinkle a thousand, yet it is said that John baptized in Enon "Because there was much water there," Jno. 3:23.

## II. The Mode Is Indicated by the Design, or Purpose of Baptism.

The design of baptism is to represent a burial and a resurrection.

"Therefore we are buried with him by baptism into death—we shall be also in the likeness of his resurrection," Rom. 6: 4, 5.

"Buried with him in baptism—risen with him, etc." Col. 2:12.

Neither sprinkling nor pouring can represent a burial or a resurrection.

## III. The Mode Can Be Determined by the Meaning of Baptizo.

In every instance where baptism is referred to in the New Testament the Greek word baptizo is used in the original text. Rantizo (sprinkle or cheo (pour) are never used where baptism is being discussed.

Dr. A. T. Robertson says, "No modern Greek lexicons give any other meaning for baptizo than dip. Scholarship today has standardized the lexicons for universal use and the Baptist position is completely triumphant."

There is not a Greek lexicon in existence that would be used in any university, that does not translate the Greek word for baptize as meaning to dip or plunge.

The Greeks ought to know their own language. Their nation, their scholars and their churches alike say, that immersion only is baptism. Even Presbyterians have to immerse in Greece. The Greek Church has always practiced immersion and that only.

## IV. Immersion Only Was the Practice of the Early Churches and was the General Custom for More than a Thousand Years after Christ

All church historians agree that immersion was the primitive mode of baptism.

Dean Stanley (Church of England) says, "For the first thirteen centuries the almost universal practice of baptism was that of which we read in the New Testament and which is the very meaning of the word 'baptize.'"

Neander (Lutheran) says of baptism, "It was in conformity to the original institution and the original import of the symbol, performed by immersion."

Cardinal Gibbons (Catholic) says, "For several years after the establishment of Christianity baptism was usually conferred by immersion, but since the twelfth century the practice of baptism by affusion (pouring) has prevailed in the Catholic Church, as this manner is attended with less inconvenience than baptism by immersion."

John Wesley, in his Journal for Georgia, says, "Mary Welsh, aged eleven days, was baptized according to the custom of the first and according to the rule of the Church of England, by immersion."

## V. Cases of Sprinkling and Pouring in the Bible

There is no passage where sprinkle or pour is used in the Bible that refers to baptism.

In the New Testament the only word that represents sprinkle is rantizo. Every case refers to blood, not water.

In the Old Testament, in the Mosaic and Levitical ceremonies, there is no case where unmingled, simple water is ever used to sprinkle any person, place or thing.

There is no case in the New Testament where water is poured on any person, though the word

pour is used twenty-three times.

## VI. A Fundamental Question—Is There One Baptism or More?

Paul says, "One Lord, one faith, one baptism," Eph. 4:5.

Change the mode, you change the meaning; change the meaning and you have another baptism—one that is not scriptural and one that does not please the Lord.

Holy Ghost baptism is not literal or real but figurative.

Christ commanded, not just the use of water but the use of water in a particular way, designed to teach particular truths. This is described by the Greek word he used, which means to dip or immerse.

Are we to please Christ or ourselves in this matter?

He says, "If ye love me ye will keep my commandments." "In vain do they worship me, teaching for doctrines the commandments of men."

Shall we make the mode a matter of "convenience" or shall we obey Him and follow in His steps?

—BR—

## CONVENTION MINISTERS' RETIREMENT PLAN

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Eight states have adopted the plan; 6612 churches are cooperating with their ministers; 207 of the 550 eligible to retire have retired.

Average age of ministers cooperating is 50.8 years. This is higher than is desired. We can remedy this by enlisting our young ministers. Most of them would be ready to cooperate if the matter was properly and fully explained to them.

Note: At present every minister who enters the Plan gets prior service credit for the years of service rendered prior to enrollment. This cannot be continued indefinitely, because to do so would not be best for respective State Plans. It is probable that it will be discontinued by July 1, 1942. Brethren, you will profit by entering the Mississippi Plan NOW.

## Plans For The Future

Some objectives we shall strive to reach by May 1, 1943, the twenty-fifth anniversary of the Board:

1. Assets increased to \$7,000,000.
2. Income increased to minimum of \$1,500,000.
3. Churches cooperating in Ministers' Retirement Plan increased to a minimum of 12,000.
4. Conventions, boards, institutions and agencies cooperating increased from 75 to 125. Membership in all plans increased from 6513 to a minimum of 12,000, two thousand or more lay employees of churches, boards and institutions.
5. Secure bequests in wills and trusts of \$250,000 or more.
6. Increase receipts for Relief Beneficiaries from \$100,000 to \$150,000, with greatest emphasis possible on Fellowship Offerings at least once each year.

C. J. Olander

P. S.—For several years the Texas W. M. U. has observed a Special Day of Prayer for their Aged Ministers. On this day offerings are taken for Relief Beneficiaries. It has helped greatly. A hint to the wise is sufficient.

—BR—

Mrs. Hendon M. Harris has returned from China upon the advice of the federal government and is now located at 25 North Idlewild, Memphis, Tenn. Dr. Harris remains at Kaifeng, China, where his services are much needed. Mrs. Harris has a good many dates to speak in the interest of Missions, giving her recent experiences in China. If any of the Women's Missionary Societies wish her services they may address her as above.

The confused and vaporous and meaningless language commonly used by modernists is due to a confused and vaporous state of mind. If there was ever an example of a jig-saw puzzle in words, it is in the sentences of rationalistic writers. The only difference is a jig saw puzzle can be worked out if you stay with it long enough but these modernistic monstrosities can never be made to mean anything. Paul used plainness of speech and his language has never been excelled.

## AN ANCIENT HITLER

—O—

Wonder if Hitler learned his speeches and his oratory from the Captain of the Assyrian Army, of whom Isaiah said, "It is in my heart to destroy and cut off the nations not a few."

"For he saith, (Isaiah 10:8-14) are not my princes altogether kings?

Is not Calno as Carchemish? is not Hamath as Arpad? is not Samaria as Damascus?

As my hand hath found the kingdoms of the idols, and whose graven images did excel them of Jerusalem and of Samaria;

Shall I not as I have done unto Samaria, and her idols, so do to Jerusalem and her idols?

Wherefore it shall come to pass, that, when the Lord hath performed his whole work upon Mount Zion and on Jerusalem, I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks.

For he saith, By the strength of my hand I have done it, and by my wisdom; for I am prudent and I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man:

And my hand hath found, as a nest, the riches of the people; and as one gathereth eggs that are left, have I gathered all the earth; and there was none that moved the wing, or opened the mouth or peeped."

—BR—

## DOUBT, DEBT, AND THE DEVIL

—O—

None of these serve us for any good purpose unless we are the master. All of them bode evil if we are servants.

We are in the midst of a great and laudable undertaking. To rid our Baptist Zion of debt in the next three years. All of us agree that it OUGHT to be done. Some think it CAN be done, some think it WILL be done. But while we are talking in terms of debt, we are acting in doubt. Debt cannot defeat us, but doubt can. We are talking in terms of faith and acting in terms of fear. To our mind the situation is awkward but not serious, our blunders are embarrassing but not fatal. We have our heads in it, but not our hearts. Somehow, we believe that 2/5's of the amount will be raised, because the good women of the W. M. U. have set themselves to the task, and are gearing the machinery of that great organization toward that end. The other 3/5's ought to be raised and will, when the people of God get their hearts into it. We will never get our hearts into it, until we do it God's way. Our plan may be the best we know, but it is not the best God knows. The best is none too good for God, anything short of the best is not worthy of Baptists. If God is infinitely wise, would it not be the point of wisdom, to accept His plan and promote it? Which ever way we go, we must seek divine guidance; shall we ask God to go with us or shall we go with Him? All of us agree that God has something to say about His plan and purpose. All of us agree to the inspiration of the Bible, even the book of Leviticus, chapter 27, verse 30. All of us agree that the kingdom is His and that he has made adequate provision for that kingdom and told us in Malachi 3:10 how to cooperate with Him. "Bring ye all the tithe into the storehouse, that there may be meat in my house." As I see it, there are only two reasons why every Baptist Christian is not cooperating with God . . . Ignorance . . . Unbelief. Maybe one, maybe both.

It seems that we had rather be poor in soul and purse and have our own way, than to be happy and prosperous, God's way. When we gear our church machinery to God's plan and get our hearts into it, our debts will fall from our denomination like the leaves fall from the trees in the autumn. When will we talk less about faith in God and act more like we believe Him? If God's plan is best, why do we persist in substituting something else?

The NOW Club is a good thing, the TITHE is the best. We are in sympathy with the NOW Club and expect to encourage it until we have faith enough to adopt God's plan and promote it.

Yours for

Honesty, Loyalty and Victory,  
L. G. GATES.



## Mississippi Baptists

Your Secretary Says:

"LOVE NEVER FAILS," I Cor. 13:8b

"Go" Mt. 5:24; "Go" Mt. 10:6; "Go" Mt. 11:4;  
"Go" Mt. 28:7; "Go" Mt. 28:29; "Go" Mk. 16:15;  
"Go" Lk. 9:10.

"Give" Mt. 5:42; "Give" Mt. 10:8; "Give" Mt. 19:21; "Give" Lk. 6:38; "Give" II Cor. 9:7.

### I

Would a church with a Sunday school meeting in a cemetery interest you? Would a church with ten missions intrigue you? Would a church with 120 attending B. T. U. SATURDAY impress you? Would a church with 300 in Sunday school at 1:30 p. m. Sunday challenge you?

Yes, the G. A. had just conducted a congress of all former members. What a fine thing.

The missionary forces had divided the preachers into five teams for preaching the gospel in many places. Doxology!

Dr. M. N. McCall and all the missionary forces—the Cubans and all were great in their hospitality. We can never forget them!

They are doing New Testament church work as it was done in New Testament times. More later.

### II

Enroute to the meeting at Miami we dropped by to speak to Pastor B. C. Land and family at Quincy, Florida. They were well and happy.

Had the privilege of preaching for another fine Mississippian, afar at present, namely, Pastor Paul Cooper, Tampa, Florida. Good congregation despite "unusually cold Florida weather." And it was cold. Brother and Mrs. Cooper (daughter of Dr. and Mrs. R. A. Kimbrough) doing a good work.

Be good to have all these folks "back home."

### III

The meeting of the State Mission Secretaries at Miami, Florida, was the best of the three we have attended. All present.

A half day was given to a discussion of the military camp situations in the various states. The brethren are interested. Some intend doing something about it.

An afternoon was given over to a spiritual discussion of the Cooperative Program. The brethren believe in it. We need to back our faith with works when we write our checks to all Causes at the same time via The Cooperative Program. The Causes of Christ have been forwarded more through that plan than any we know about.

Evangelism, Stewardship, Missions and other subjects treated.

Read the article in the current issue of the Brotherhood Quarterly on the State Mission Secretary.

### IV

From Pascagoula comes a paper with headlines as follows on first page:

"Pascagoula Situation Placed Before Government." "Pascagoula Will Have Largest Machine Shop In Entire Mississippi." "Pascagoula Housing Project Creates Miniature Town as New Homes are Built—Will House 2,600 People Connected With National Defense Projects."

Small wonder Pastor W. L. Day called us the other evening urging us to come down and look the situation over. Despite an already full schedule we go down this week-end.

Brother Day and his church folks have been waging a gallant battle in trying to cope with the situation.

Until Baptists untie their hands from debts we can do little expanding in His work.

### V

From November 1 to February 22, Mississippi Baptists receipts were over \$15,000 ahead of the same period last year. Doxology! Mississippi

Baptists are on the March! Cooperation is the word that spells the increase.

Brother E. C. Williams has provided Mississippi Baptists with another fine Sunday School Convention program. It merits a good attendance.

Good reports come from the joint Baptist Record and Minister Retirement meetings in which Brother Goodrich led. They should bear much fruit. Good cooperation from the Dallas Board.

### VI

Our Southern Baptist editors are the greatest on the face of the earth so far as we are concerned. Through the years in the pastorate we have read their advices. Many of them were good. Since we took these advices to our help so frequently, we may be pardoned if once in twenty years we offer some on our own part.

We recently examined a few issues of papers from six states with evangelistic content in mind. Three issues of one registered none. Three issues of another the same. One article on evangelism was found, out of three issues from another State. Three issues from another State contained none. Three articles out of three issues in another and none out of two issues from another. Come on, brethren, lead us on in soul-winning.

### VII

"For whosoever shall call upon the name of the Lord shall be saved.

How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

And how shall they preach, except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things!" Romans 10:13-15.

A preacher of southwide reputation impressed us with a story during Seminary days. The preacher in his Sunday morning message was wailing out his Jeremiads. He was bringing his blue Mondays and black Fridays over into his Sundays. A little girl with her mother at service whispered, "Mother, will that fussier never cease?"

Hear Jesus, "And again I say, Rejoice."

If we helped find more lost, we would have more joy. Prayer, "Dear Lord, please help us not to be a fussier." We would rather laugh with His song in the heart. "O Happy Day."

### VIII

#### NEWS NOTES

Northeast Mississippi leads in Countywide revivals so far as our information goes. Alcorn, Tishomingo and Prentiss have definite plans in the making. Others have authorized plans.

Jackson County in South Mississippi has plans working.

Did you recently see a picture of the Baptist Building of Texas? Such a building should be an asset rather than a liability. We need that very thing badly.

### —o—

Have you thought any more of that Convention meeting in January or February? As we have before said, it would undoubtedly help our work.

### —o—

We are definitely indebted to the Illinois Central for transportation courtesies. It is one of the greatest railroad systems in all the country.

### IX

Corrections: (1) 5,000 Club pledges are not "cancelled" by but "merged" with Now Club pledges where desired.

(2) The various brackets were not recently assembled, but are the original and official brackets. No one has authority to change the 5,000 Club and Now Club plans, so far as we know, save the Convention or Board. They authorized them. The person making a pledge determines the perpetuity of that pledge.

The spirit of victory grows!

### —o—

#### STATE EVANGELISTIC CONFERENCE

Clinton, Mississippi

March 17-20

Beds free

Meals 75c per day

## LET SOUTHERN BAPTIST PASTORS AND CHURCHES ACT IMMEDIATELY

By Arthur J. Barton, Chairman, Social Service Commission, Southern Baptist Convention

—o—

Senator Morris Sheppard of Texas, has introduced a bill in the United States Senate known as S. 860, the purpose of which is "to provide for the common defense in relation to the sale of alcoholic liquors to the members of the land and navy forces of the United States and to provide for the suppression of vice in the vicinity of military camps and naval establishments." The Bill provides that "no person, corporation, partnership, or association shall sell, supply, give, or have in his possession any alcoholic liquors, including beer, ale, or wine at or within any military camp, station, fort, post, yard, base, cantonment, training or mobilization place which is being used at the time for military purposes." The Bill makes provision that the Secretary of War may make regulations permitting the use of alcoholic liquors for medicinal purposes.

Section 2 of the Bill provides, "That in the interest of the common defense it shall be unlawful within such reasonable distance of any military camp, station, fort, post, yard, base, cantonment, training or mobilization place as the Secretary of War shall determine to be needful to the efficiency, health, and welfare of the Army and/or Navy and shall designate in general orders or bulletins for any person, corporation, partnership, or association to sell, supply, give, or have in his or its possession any alcoholic liquors, including beer, ale, or wine."

In Section 4 the Bill provides, "That in the interest of the common defense it shall be unlawful within such reasonable distance of any military or naval camp, station, fort, post, yard, base cantonment, training or mobilization place as the Secretaries of War and/or Navy shall determine to be needful to the efficiency, health, and welfare of the Army and/or Navy, and shall designate and publish in general orders or bulletins to engage in prostitution or to aid or abet prostitution, or to procure or solicit for purposes of prostitution, or to keep or set up a house of ill fame, brothel, or bawdy house, or to receive any persons for purposes of lewdness, assignation, or prostitution in any vehicle, conveyance, place, structure, or building; and any person, corporation, partnership, or association violating the provisions of this section shall, unless otherwise be punishable under the Articles of War or the Articles of the government of the Navy be deemed guilty of a misdemeanor."

Suitable penalties are provided for a violation of the law.

As will be readily seen the purpose of this Bill is to protect our soldiers and sailors from the ravages of liquor and vice.

As Chairman of the Social Service Commission I am hereby urging everyone who reads this to take the matter seriously to heart and to see that his pastor and church act promptly in giving support to this Bill. Shape your own resolutions, letters or telegrams, and send them immediately to the Senators of your State and to the Representative from your district, urging that S. 860 have prompt and favorable consideration and that it be enacted into law without delay. In The language of Woodrow Wilson, "Time is of the essence" if we would protect our fine young Americans and have an efficient Army and Navy of defense.

Wilmington, N. C.

—BR—

The largest number of baptisms of any church in the Southern Baptist Convention for the past year is reported by First Church of San Antonio, Texas, Perry F. Webb pastor. The number baptized in the past four years is 847.

Dr. John H. Buchanan, pastor of the influential Southside Baptist Church of Birmingham, Ala., will be the speaker on the program of the Baptist Hour Sunday, March 9, over WSLI at 3:00 o'clock CST. His subject will be "Christ and the Ordinances of His Church." Pastors are urged to announce this in their local churches and through their local papers.—S. F. Lowe, Chm. Committee.



# Mississippi Woman's Missionary Union

## OUR STATE OFFICERS

Recording Secretary—Mrs. D. C. Simmons, Jackson, Miss.  
Personal Service—Mrs. A. L. Goodrich, Clinton, Miss.  
Vice-President—Mrs. G. W. Riley, Clinton, Miss.

President—Mrs. Ned Rice, Charleston, Miss.  
Executive Secretary—Miss Fannie Traylor  
Young People's Secty.—Miss Edwina Robinson  
Miss Study—Mrs. W. A. Bell, Jackson, Miss.

Stewardship—Mrs. J. H. Street, Durant, Miss.  
Margaret Fund Trustee—Mrs. D. M. Nelson, Clinton, Miss.  
Training School Trustee—Mrs. J. L. Johnson, Jackson, Miss.

## State W. M. U. Convention April 1-3, McComb, Miss.

### ON TO McCOMB

Welcome! Welcome! Thrice Welcome! Woman's Missionary Union! That is the way the members of the First Baptist Church in McComb feel toward you as we anticipate your coming April 1st. We shall be delighted to have you with us because we like to associate with people who really accomplish big things. In the apostolic language of Paul about his beloved Philippi, 'we thank our God upon every remembrance of you' because of your zeal and devotion to our Christ and the program that is nearest and dearest to His heart.

We are glad you are coming because of the delightful fellowship that will be ours for those brief days. You know 'the fellowship of kindred minds is like to that above.'

We are glad you are coming because of the information and inspiration that we will receive as we attend the sessions of this convention.

We are glad you are coming because of what you will do to us. Seeing your ardor and joy in obeying the Master's high command, we shall be dissatisfied to do less than our best. We have this confidence, that your abiding and continuing with us for those days will be for our furtherance and joy of faith.

Make your plans now to come to McComb.

Let us know your plans about coming that we may the better make your visit a happy and profitable one.

Wyatt R. Hunter.

Send your registrations to

**MRS. W. F. COTTEN**

*Registration Chairman*

Box 994

McComb, Miss.

To The Baptist Women of Mississippi  
Jackson, Mississippi

Dear Ladies:

It is with genuine pleasure to say to you that we are happy that you have selected our little city for your next meeting place on April 1 through April 3, and a real welcome awaits the arrival of your organization. Our people here are really delighted.

On behalf of the Chamber of Commerce in McComb, I wish to offer the wholehearted assistance of this community and say to you that we stand ready and willing to be of whatever service possible.

I feel sure that you would be interested in a few of the facts regarding our city such as we are enumerating below:

The highways leading through McComb are modern and beautified and are unexcelled. Our Railroad and bus facilities are exceedingly good and regardless of how the person will desire attending this meeting, it will be very easy to enter our city.

From hundreds of miles about people travel to Percy Quin State Park, which is only a few minutes drive from McComb. This park has recreational opportunities for every person who visits there, in fact, we have been told that Percy Quin Park excels any park in the state. Plan now for a glorious outing to one of the beauty spots in this park.

McComb is made up of people who understand the joy of living. We have beautiful churches, outstanding schools, magnificently paved streets,

modern business houses, lovely homes—these are the things that make life wholesome and fine in McComb.

I do hope that you will have a good attendance at this meeting and I will repeat again that if we may assist you in any way, don't hesitate to let your wants be known.

Wishing for you the best meeting here that you have ever had and looking forward with pleasure to having you as guests in our city, I am,

Sincerely yours,

George Sturm, Secretary-Manager  
McComb Chamber of Commerce

### World Comrades Club

Congratulations to these Sunbeams, Girls' Auxiliary members and Royal Ambassador Chapter members who were readers of "World Comrades" during January (their papers failed to get in during January hence their names were not in the list published the first week in February).

**Carthage**—Jack Hawthorne, Glen Nazary, Jimmie Mac Reagan, Sidney Williams.

**Greenwood**—Helen Keyes Brewer, Janice Crull, Kathryn Greene, Lottie McKenzie, Betty McClure, Una Mae Smith, Norma Lee Smith, Nancy Jo Tisdale, Sara Jean Trusty.

**Jackson**—James Herring, 219 Princeton.

**Sherman**—Billy Martin, Box 17; Jack Nanney, Box 96; Lamar Nanney, Box 96.

**Van Vleet**—Betty Jean Ashby, Emogene Clements, Beth Nell Jernigan, Maxine Lancaster, Melba Glen Marion, Dorothy Lucille Orr, Glendora Wilson, Aubrene Wilson, Vannie Allen Whittle.

**Walnut**—Evelyn Hill, Inez McCoy, Wanda McCoy, Jo Mavis Moffitt, Annie Laurie Pulliam, Marjorie Ruth Pulliam, Alma Doris Stewart, Joyce Stinson.

### February World Comrades Club

These boys and girls have sent in their answers to the questions in the February issue of "World Comrades" and have expressed themselves as to the value of the magazine and how they love to read it.

**Arkabutla**—Eugenia Jones, Julia Mae Jones, Virginia Spier.

**Bay St. Louis**—Joy Durham Morgan.

**Bay Springs**—Willie Edna Meltz, Rt. 2, Box 109.

**Carthage**—Julian Ray Kern, Glenn Nazary.

**Falkner**—Bobbie Nell Duncan, Bobbie Lee Gay.

**Itta Bena**—Barbara Ely, Edith Alexander.

**Jackson**—Mary Frances Byrd, 1207 Central, Jacqueline Byars, 216 S. Denver, Margaret Reed, 721 W. Silas Brown.

**Meridian First, Int. G. A.**—Lillian Blanks, Mary Jane Collins, Mary Elizabeth Gilbert, Ann Loper, Louise Marie Middlebrook, Ellenor Frances Tilghman, Dot Slade.

**Morgan City**—Truman Carr, James Robert Carr, Peggy R. McKee, Kenneth McKee.

**Pachuta**—Martha Covington, Colleen Campbell.

**Pascagoula**—Betty Jane Robinson.

**Picayune**—Mary Jean Lee, Rt. 3, Box 55.

**Prentiss**—Peggy Berry.

**Shuqualak**—Louise Daniel, Mary Ellen Duncan, Carolyn Hunter Flora, Doris Floore, Doris Hill, Ruth Clayton Parks, Bennett Prine, Jo Snider.

**Smithdale**—Jean Williams, Hilda Young.

**Sunflower**—Dorothy Anderson, Alma Boyer, Jo Ann Cove, Helen Ellis, Margaret Haile, Martha Mae Holland, Ann Holland, Wadfur Isom, Betty Sue Jordan, Fay Kisner, Edinhuren Kisner, Mozelle Parker, Sylvia Brodofsky.

**Savage**—Willie Mae Gentry.

**Tiptersville (Providence)**—Neva Lynn Hopper, Burkitt Ray Hopper.

**Walnut**—Evelyn Hill, Annie Laurie Pulliam.

**Dockery**—Dorothy Jones, Martha Jane Jones.

**Harperville**—Jimmie Everett.

### SUNFLOWER INTERMEDIATE FOCUS WEEK

By Sara Ables, President

Our Focus Week was one we shall never forget because of the many activities we enjoyed each day in the week.

**SATURDAY**—Mission Study Class taught by Mrs. J. E. Mathews, Jr., in the home of Mrs. W. L. Patterson, W. M. U. President—98% attendance.

**SUNDAY**—Presented Plans for week to the church.

**MONDAY**—Carried Valentines to shut-ins.

**TUESDAY**—Wrote 50 to 100 word theme on "Why I give to Missions." We were 99%.

**WEDNESDAY**—Finished Mission Study Class "To Be Continued." 100% attendance. Our pastor's wife, Mrs. B. D. Hardin, entertained us in her home. Brother Hardin assisted.

**THURSDAY**—Did a good deed for mother.

**FRIDAY**—Studied Forward Steps.

**FRIDAY NIGHT**—Valentine party. Two girls passed Forward Steps.

**SATURDAY**—Regular meeting. Sylvia McCarty, program chairman, visited jail at Indianola, Miss.

Much interest is being manifested in Forward Steps as a result of our study during the week. We feel that we can be better Christians and we are looking forward to our Week of Prayer in March. Mrs. C. E. Powell is our counselor and Mrs. C. K. Holland is Young People's Director.

The stewardship chairman of W. M. S. has suggested asking one girl each month to read her paper on missions to the W. M. S. as a Stewardship thought of the month.

### MY PETITION

Lord, grant that I may ever grow  
In faith and love and grace;  
May more and more salvation know,  
And seek Thy glorious face.

Lord teach me ever how to pray,  
And trust for answered prayer;  
However rough may be my way,  
My temptings to despair.

When trials harsh Thou would'st employ,  
My pride of self to free;  
My many schemes of earthly joy,  
Break all, dwell Thou in me.

—Ernest O. Sellers,  
Baptist Bible Institute  
New Orleans, La.

Dr. W. W. Chancellor goes from the pastorate in Mineral Wells to that of Pharr, Texas.

Dr. George Ritchey, who was reared in Jackson and graduated from Mississippi College and the Louisville Seminary has been pastor for five years at LaFayette, Indiana. Recently he came as chaplain with an Indiana regiment to Camp Shelby near Hattiesburg. On the last Sunday in February he preached for the Fifth Ave. Church in Hattiesburg. Next Sunday he is scheduled to preach for his friend Pastor C. Z. Holland at Canton, and is on the program of the Central Pastors' Conference in Jackson, Monday, Mar. 10.



## The Baptist Record

Published every Thursday by the  
Mississippi Baptist Convention  
Board

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D. A. McCALL, Executive Secty.  
P. I. LIPSEY, Editor and Bus. Mgr.  
A. L. GOODRICH, Cir. Manager

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renewal your name will be dropped from  
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form of resolutions of 100 words, and mar-  
riage notices of 25 words inserted free. All  
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### CLARKE-VENABLE MEMORIAL BAPTIST CHURCH, DECATUR, MISS.

—O—

In December we had your Sunday  
School study course. The pastor, the  
Rev. Chas. B. Hamlet, III, taught  
Building A Standard Sunday School,  
and Miss Gracie Pearl Ferguson  
taught Outlines of Bible History.  
Some 45 completed this course.

In February we had our Training  
Union study course. The pastor was  
assisted in teaching by Rev. T. J.  
Harper, Miss Opal Germany, Mrs.  
C. B. Hamlet. Some fifty completed  
this course.

The W. M. U. reorganized at the  
beginning of the year and now they  
have two circles doing splendid work.  
Preparation has been made for the  
observance of the week of Prayer  
for Home Missions, March 3-7. Mon-  
day afternoon (Feb. 24) at 2:30 the  
W. M. S. presented the play "The  
Trial of the Robbers".

The Sunday School has now an  
enrollment of 320. The minor goal  
has been reached and now we are  
working for our major goal of a  
member in Sunday School for every  
resident church member.

The pastor is preaching a series  
of sermons through Easter Sunday  
on "The Death of Christ". Since  
the beginning of the new semester  
of East Central Junior College the  
pastor has been teaching a class in  
Bible. After nine weeks the class  
will be continued by the Methodist  
pastor. Some fifty students are en-  
rolled. The B. S. U. observed Stu-  
dent Evangelistic Week, February  
9-16.

Reporter,  
Reporter, Mrs. T. G. Henton.

—BR—

### ATTALA COUNTY SUNDAY SCHOOL ASSOCIATION

—O—

The Attala County Sunday School  
Association met Feb. 25, 1941, at  
McCool Baptist Church. A fine group  
was present with eight churches  
represented. Rev. Rowe Holcomb,  
superintendent of the Association,  
presided, and gave a very informa-  
tive and helpful talk on "The Asso-  
ciation Organized for Sunday School  
Work." During the roundtable dis-  
cussion which followed brother Hol-  
comb called on the officers and de-

## THE MISSISSIPPI BAPTIST NOW CLUB

FRANK E. SKILTON, General Chairman

### A Program Of Perseverance

## DRAGGING TO ZION

Mississippi Baptists are not  
marching to Zion as long as their  
spirits and energies are fettered with  
bonds—\$525,900 of them. They are  
limping to Zion. And enroute they  
will not be able to do their best for  
God's work until the shackles are  
struck off. They must lay aside ev-  
ery bond which besets them to run  
the race.

Mississippi Baptists realize this.  
Men and women associational chair-  
men have been secured in all but  
three associations in the state. As-  
sociational chairmen are securing  
church chairmen and sending names  
into the office. L. D. Sellers, Car-  
rollton, is the first Associational  
Chairman to send the names of men  
chairmen for all churches in his  
association. Mrs. George P. White,  
Hazlehurst, is the first woman  
chairman to send in names of all  
women church chairmen in her as-  
sociation.

Four district organization meet-  
ings were held last week. At Clarks-  
dale, February 25, District 2, with  
all associations represented, met,  
with Judge Longino presiding, and  
N. D. Timmerman, Clarksdale, mak-  
ing the inspirational address. Mrs.  
J. A. Anderson, Belzoni, W. M. U.

District Chairman, pledged the all-  
out support of the women of the  
District. Most of the district goal  
has been raised, and associational  
chairmen present expressed confi-  
dence that their respective associa-  
tions would reach their goals. Dr.  
N. D. Timmerman was host for the  
chairmen and pastors at luncheon  
in a down-town cafe.

February 26 at Grenada, District  
Chairman G. E. Wiley presided for  
the District 3 meeting. All but one  
association was represented. Bryant  
Young, Sardis, made the inspira-  
tional address. Mrs. Rice Pressgrove  
told the group that the women of the  
district could be counted on 100%  
in the effort to pay off the bonds.  
Secretary D. A. McCall spoke as did  
also H. T. McLaurin, Zone Director.

District 4 met at Tupelo Feb. 27  
with all but two of the eleven asso-  
ciations represented. Medford Leake,  
District Chairman, presided. Mrs. B.  
B. Hilbun, Pontotoc, W. M. U. Dis-  
trict Chairman, pledged the support  
of the women, as did also Mrs. Silas  
Cooper, Tupelo, District W. M. U.  
Young Peoples Leader. Secretary D.  
A. McCall made an inspirational talk  
and led the devotional. H. T. Mc-  
Laurin, Zone Director, conducted a

round-table discussion at which dates  
of associational meetings and asso-  
ciational goals were worked out. Af-  
ter the meeting Rev. Silas B. Coop-  
er and the Calvary Baptist Church  
were hosts to the group at luncheon  
at a local caterer.

W. H. Van Landingham, West  
Point, chairman for District 5, pre-  
sided at the meeting for that dis-  
trict at Starkville, Feb. 28. Every  
association was represented. Mrs.  
H. L. Rhodes, Ackerman, District W.  
M. U. Chairman, brought the sup-  
port and loyalty of the women in a  
convincing address. Dr. J. A. Stewart,  
West Point, brought the devotional  
and inspirational address. H. G.  
Hightower, Hattiesburg, Zone Di-  
rector, conducted a round-table dis-  
cussion in which associational goals  
were worked out and dates of asso-  
ciational meetings were set.

Associational goals were accepted  
at each of the meetings. Confidence  
was expressed that the goals would  
be reached and success won, to the  
glory of God.

The Associational Chairmen left  
the meetings to secure church chair-  
men in every church in their re-  
spective associations by March 15  
with the help of the pastors.

partmental leaders present to say a  
few words regarding his or her work  
and plans. The meeting was one of  
fine fellowship and practical help.  
Officers and departmental leaders  
are as follows:

Association Superintendent, Rev.  
Rowe Holcomb, Kosciusko.

Associate Associational Superin-  
tendent to Promote Evangelism, Rev.  
G. W. Smith, Sallis.

Associate Associational Superin-  
tendent to Promote Training, Mr. H.  
C. Hemphill, Williamsville.

Secretary, Mrs. J. C. Davidson,  
Kosciusko.

Department leaders:  
Cradle Roll—Mrs. Frank Loftin,  
Ethel.

Beginner — Mrs. Temple Craft,  
Kosciusko.

Primary—Mrs. M. P. Doty, Sr.,  
McCool.

Junior—Mrs. F. Y. Gowan, Mc-  
Adams.

Intermediate—Mrs. J. N. Curtis,  
Kosciusko.

Young People's—J. W. Middle-  
brook, Ethel.

Adult—C. L. Oliver, Ethel, Rt. 1.

Extension—L. C. Giles, Kosciusko.

Vacation Bible School — Miss  
Gladys Boyett, Sallis.

—BR—

### MISSIONARY DAY, MARCH 30 J. E. Dillard

—O—

Programs for Missionary Day  
have been mailed to all general su-  
perintendents. Extra copies may be  
had for ten cents each from the  
Baptist Sunday School Board, Nash-  
ville, Tennessee.

Alert pastors will get in touch  
with their Sunday school superinten-

dents immediately and see that suit-  
able plans are made for the proper  
observance of this annual mission-  
ary day.

Many pastors will devote their  
morning service to the missionary  
cause and will seek to follow up and  
crystalize the good impression made  
in the Sunday school hour.

In all cases impression should  
be followed by expression, and so  
for the sake of the people and the  
cause opportunity should be given  
for special thank offerings. The of-  
ferings are divided 32% to Home  
Missions and 68% to Foreign Mis-  
sions.

—BR—

### N. W. MISSISSIPPI PASTORS' CONFERENCE

—O—

The following is the program for  
the Northwest Pastors' Conference,  
meeting at Sardis, March 11th:

9:45—Song and Devotional—Jas.  
Riley, Olive Branch.

10:00—Reports from Fields—Pas-  
tors present.

10:30—Problem Conferences — L.  
J. Crumby, Coffeeville.

11:00—Sermon Outlines — J. A.  
Huffstatler, Independence.

11:30—Acts 4—E. L. Byrd, Holly  
Springs.

12:00 — General Discussion of  
above.

1:30—Acts 5—W. O. Beaty, Cold-  
water.

2:00—General Discussion of above.

2:15—Acts 6—J. W. Lee, Bates-  
ville.

2:45—General Discussion of above.

3:00—Miscellaneous and final ad-  
journment.

On behalf of the conference I wish

to say thank you to the Record and  
its editor for publicity given the  
meetings of the pastors of this sec-  
tion of Mississippi. We extend an in-  
vitation to come with us when you  
can.

H. J. Rushing, Chairman  
Program Committee.

—BR—

A farmer, in great need of extra  
hands at haying time, finally asked  
Si Warren, who was accounted the  
town loafer, if he could help him  
out.

"What'll ye pay?" asked Si.  
"I'll pay what you're worth," an-  
swered the farmer.

Si scratched his head a minute,  
then announced decisively, "I'll be  
jiggered if I'll work for that."

## Many WOMEN get 2-way help!

CARDUI is a name you ought to  
remember, if you suffer from only  
functional causes, in either of two  
ways: (1) from periodic pain and  
discomforts, or (2) lack of energy,  
strength and appetite.

If the first is your main trouble,  
start three days before "your time"  
and take CARDUI as directed. If  
you need a tonic to help stimulate  
the appetite, increase the flow of  
gastric juice and improve digestion,  
and so build energy and strength,  
use it by the tonic direction.

For either purpose, CARDUI has  
been giving women and girls satisfy-  
ing results for more than 50 years,  
as proved by its record of popularity.



## Sunday School Lesson

Prepared by  
Bracey Campbell

Lesson for March 9, 1941  
CHRIST REJECTED

Bible Text: Luke 20:9-21:38

Introduction. There is too much scripture too rich in meaning for me to hope to cover it adequately in one study, or for me to hope that any Sunday school teacher will be able to present it all to a class. Again, many of the passages in these sixty-seven verses have given rise to various interpretations; and we ought to be careful not to be too cock-sure that our own conviction is the truth of God as to the meaning of any one of these passages. Strive to understand then? Yes, certainly, but give room for another brother's view as to what is right in the matter under discussion.

I. The parable of the Wicked Husbandman. Luke 20:9-18. (See also Matt. 21:33-46; Mark 12:1-12).

Put this paper down, now, and get your Bible and read these passages. Do not go on reading the comments you find on this page till you have seen what the comments are on.

The owner of a well prepared estate rented it to some share-croppers and took a long journey which was to consume a considerable period of time. After the lands on the estate began to produce, the owner from afar sent a servant to collect the owner's share of the produce of the soil. This servant was terribly mistreated, as was also the second sent and the third. Finally, the owner sent his son, thinking that the tenants would respect him, but the tenants killed the owner's son, plotting thereby to get possession of the lands of the owner with all their vineyards. The Lord says of the owner that he will come and destroy those wicked tenants and will give their vineyards into the care of others. When His hearers heard this last word, they said, "God forbid."

What have we here? Can this be some of it?

1. The man who planted the vineyard is God.

2. The vineyard is the whole nation of Israel. They were intended as God's chosen ones to bear fruit to His glory, to manifest Him, to be to the needy world a nation of priests, and a holy people.

3. The husbandmen, the share-croppers, are the leaders of the Hebrew people. They had the shaping of the policy, the making of the national life in their hands. God had a right to expect the fruit of righteousness from the nation of Israel, and a faithful stewardship from the leaders.

4. The servants He sent to collect His rents in kind were the prophets. Remember how they were mistreated, opposed, reviled, persecuted, punished and killed. John the Baptist was the last of these, and see what they did to him.

5. The Son whom the Owner sent was our Lord. See what the husbandmen did to Him. They literally killed Him.

6. The destruction of which the

leaders of Israel became the victims was the destruction of Jerusalem in 70 A. D., by the Roman Titus.

7. The "God forbid," which the leaders ejaculated when the Lord finished this parable sets me to thinking that they understood the parable and were anxious to avoid the fate which they had just heard awaited them. These leaders were selfish men, who wanted to do as they pleased without reference to God, but they did not want to endure such consequences of their actions as Jesus here declared would follow them.

II. The Question of Paying Poll Taxes to Rome (Luke 20:19-26).

Read the passage now. Have you read it?

See how the enemies of Jesus sought to undermine His influence with the multitude, which influence was at this season very great. The leaders dared not at this time arrest Jesus, lest there be a tumult, and a mob rise and crush the self-appointed leaders. The leaders plot to entrap Jesus. They bring a question of right and wrong in personal policy. Ought a Jew to pay the hated Roman poll tax, or not? It looked as though His enemies had Jesus in a trap. Let Him say it was right to pay the tax, and at once He could be destroyed as to His influence with the mob, whose members hated the Roman tax with a fanatical hatred.

Let Him say the tax ought not to be paid, that the Jews ought not to pay it, and He could be reported at once to the Roman officers as one who encouraged rebellion against the Roman government. This course would make short work of Him. See how Jesus escapes the trap.

"Show me a penny. Whose image and superscription hath it?" They answering said, "Caesar's." (Dupay) Then, I tell you what is right: If you are due Caesar anything, pay it; and, whatever belongs to God, give Him. Do everything you do to the glory of God, but the glorification of God through the deeds of the life may comprehend the payment of tribute to a tyrannical government.

III. The Trap Set by the Sadducees. Luke 20:27-38.

Read it in the Bible now.

The unlikely story told by the Sadducees was at once a declaration of their own crass materialism and an avowal of their disbelief in a heaven or a hell hereafter. Of course, this involved a disbelief in the resurrection. The Jewish desire to preserve the family in a direct line of descent from a common progenitor led to the law that if a married man died childless his brother should marry the widow and strive to become the father of sons who should preserve the family name and estate. The Sadducees in this story supposed seven brothers who, from the eldest to the youngest had the same woman as wife and all died childless. Now, in this resurrection of which you speak, and in which you profess to believe, whose wife will this oft-wed

woman be? Jesus' answer meant this: There are two things wrong with you, Sadducees: (a) You do not understand the scriptures, (b) you do not appreciate the power of God. In the scripture you find it recorded that God said to Moses, "I am the God of Abraham, and the God of Isaac, and the God of Jacob." This language of God to Moses is in the present tense and plainly states that God is the God of an Abraham who now is, and of an Isaac who now is, and of a Jacob who now is. All these men are still living. They are not dead in any sense that being dead means being extinct.

You do not understand the power of God in that God is able to make bodies fit for habitation in a spirit world, where all sex distinctions are obliterated, where men do not marry and give in marriage, but are as the angels. That there will be no distinction between masculine souls and feminine souls I do not think Christ means to teach. I believe that there as here there is need of the two to make life complete in its service of God but, until we can become accustomed to the idea that there is a difference between the masculine and the feminine in personality that lies beneath all sex distinction, we have not learned how man and woman are helpmeets for each other and servants-meet for God.

IV. A Lesson on Giving. Luke 21:1-4.

Read these four verses now. They contain in the account of an incident of the Lord's watching people put their contributions into the treasury. I tell you Luke says he watched them. Our Lord thought that what people gave and their reason for giving it were things that he could afford to watch. He did not regard the giving of money in the temple and for the purpose of promoting the work of God as a matter of which people ought to be ashamed. The public making of an offering for the promotion of the Kingdom of God is not a matter which of itself awakes the opposition of the Lord. He watched these people make these contributions and saw a widow making hers. He said the widow cast in more, more, MORE than all they who were casting into the treasury, although this widow

had put in a sum worth about as much as two sales tax tokens. Are these truths in the account of this incident?

1. Giving unto the Lord may be an act of devout worship.

2. The Lord approves of the spirit which gives to Him.

3. The amount of a gift in the sight of God is measured by what the giver has left when the gift is made. If for the glory of God, he gives a dime and that dime being given leaves him nothing he gives more when measured by God's standard than the man who gives \$10,000 and has \$90,000 left.

—BR—

William Wilberforce, the slave liberator, had a sister who was a hustler. She hustled for William on the hustings and succeeded in getting him elected to Parliament. On one occasion, when she had concluded her stump speech, some enthusiasts in the crowd shouted: "Miss Wilberforce forever!"

The lady stepped forward. "Gentlemen, I thank you," she said, "but, believe me, I do not wish to be Miss Wilberforce forever."

—BR—

He: Women can never keep secrets.

She: Yes, they can. I have kept my age a secret ever since I was 25.

He: But one day you shall tell it.

She: No, if I can keep it a secret 15 years, I can keep it forever.

for

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## Sunday School Department

E. C. WILLIAMS, SECRETARY  
JOHN A. FARMER, ASSOCIATE  
MISS CAROLYN MADISON, ELEM. SEC.

### More Standards!

And they just keep on coming — those standards. And we are mighty glad to see them keep on coming. The fact is, that is the very thing that should be. Every class, department, and school should be working toward the fine, worthy goals of the standard program.

### Beginner

The Beginner department of the Parkway Baptist Church, Jackson, has the distinction of being the first standard Beginner department in the state for 1941. Mrs. Norris Morgan is the efficient superintendent of this fine department.

### Primary

The Primary departments of First Church, Picayune, Mrs. B. Whitfield, superintendent, and Ackerman, Mrs. J. E. Carr, superintendent, have just become standard. Congratulations! These two bring our total standard Primary departments to five—just two less than for all of 1940. The Primaries are leading the Elementary group in standards.

### Junior

The Junior department of the First Church, Columbia, has more standard classes than any Junior department in the state. Mrs. Wood Polk is the very capable superintendent of this department.

The following nine classes of that department are standard: 3rd year boys No. 1, B. T. McKenzie, teacher; 4th year boys, Mrs. T. H. Watts, teacher; Willing Workers, Mrs. Ethel Hathorn, teacher; 1st year boys, Mrs. Tom Ivey, teacher; Doers of the Word, Mrs. Minnie Riley, teacher; Good Will, Mrs. Ruth Bryant, teacher; 2nd year boys, Miss Minnie Branton, teacher; 3rd year girls, Mrs. T. B. Purvis, teacher; 4th year girls, Mrs. B. T. McKenzie, teacher.

### Young People

Two Young People's classes have become standard since last week. They are: Fidelis, First, Columbia, Mrs. F. K. Horton, teacher, and the Anglers, First, Columbia, F. C. Burkett, teacher.

### Adult

These Adult classes have also joined standard ranks: Homemakers, Sturgis, Mrs. Tommie Hamill, teacher; Ready, First, Columbia, Mrs. W. A. Watts, teacher; Steadfast Daughters, First, Columbia, Mrs. Irma Ball, teacher.

### Schools

Two more schools have become standard during the past week. They are: First, Columbia, Dr. F. K. Horton, pastor, Mr. D. D. Kennedy, superintendent; Itta Bena, Rev. W. R. Storie, pastor, Mr. W. D. Halsell, superintendent.

Surely, for all the hard work represented in standardizing all these, much good will result. We rejoice with these fine workers in achieving these successes.

### Columbia, First

Mr. D. D. Kennedy, the very capable and busy superintendent of the First Church school of Columbia recently sent us at one time the fol-

lowing: Applications for 10 standard Junior classes; 6 Intermediate classes; 2 Young People's classes; 3 Adult classes; the Cradle Roll, Young People, and Adult departments; the general school standard, and reports of 9 training classes with requests for 90 awards.

That occurs to us as being somewhat along the road to Sunday school progress. This man is exceedingly busy in his every-day affairs, but he always finds time to do a great job of superintending a large school.

Honor to whom honor is due. Such work will tell now and in the years ahead. The Lord's blessings upon him.

—BR—

### RESOLUTION

By First Church, Picayune

—O—

"The Lord hath done great things for us, whereof we are glad."

Whereas: Some eighteen years ago the Lord directed our way and sent unto us brother O. P. Estes, who labored and ministered unto us for a period of three years or more. During his brief ministry here at that time, he and his gracious wife and family endeared themselves in the hearts of not only those of our own church household and family, but all others of our city who knew them.

Under his able and consecrated leadership our church progressed and prospered, and this building in which we are gathered here this morning — representing an investment of \$30,000 or more, the title to which we hold in fee simple, against which there is no lien or encumbrance whatever is but a testimony and an example of concrete evidence of the fruits of his ministry and leadership during that time, and,

Whereas: A few months ago our hearts were made happy and glad when the Lord again smiled upon us and returned him and his fine family to us after an absence of some 15 years spent in a rich and successful ministry in another field, and,

Whereas: Being fully cognizant of the fervent zeal and love with which he is possessed for the Lord's church and his work, and realizing fully the tremendous responsibility that is incumbent upon him as our pastor and our leader, now be it therefore,

Resolved: That we take this occasion to express openly and publicly our sincere love and esteem for him and his fine family; our profound admiration for the eminent qualities of leadership with which he is endowed, and his deep and zealous concern for the causes that we as Baptists foster and support.

Be it further resolved: That as we launch out upon our activities for the year that we hereby pledge anew to him as our leader, our wholehearted cooperation and loyalty, and to our church we pledge our time, our talents and our means in the support of the glorious program that is ours.

Be it further resolved: That a copy of this resolution be spread on the minutes of the church, a copy submitted to brother Estes, a copy furnished the Baptist Record and the Picayune Item for publication.

Surely, "The Lord hath done great

things for us, whereof we are glad".

### BOARD OF DEACONS:

J. A. Anderson  
W. S. Pendley  
Clinton Stockstill  
J. E. Baker  
Edw. C. Sones  
C. M. White  
Oliver Williams  
J. R. Full  
L. F. Tyler  
L. K. Penton  
B. F. Smith  
T. M. Stokes  
W. H. Delk  
J. R. Stuart,  
Chairman  
J. B. Calvin,  
Asso. Chairman  
W. M. Miller,  
Secretary

Unanimously approved and adopted by the church in conference this 2nd day of February, 1941.

Curtis Albritton,  
Clerk

—BR—

### A PLEA FROM THE BAPTIST HOUR

—O—

Undoubtedly multiplied thousands are listening to the programs of the Baptist Hour. Above twelve thousand have written in telling us so. Many of these have said their families and friends are listening. However, from some tests we are making we are convinced that only an infinitesimal part of our listeners have written in.

The managers of sixteen radio stations are carrying our Baptist Hour programs every week as a public service. Baptist churches and individuals are contributing a substantial sum of money with which to pay cost of telephone lines for the network and also for having the transcriptions made. Those furnishing our programs are expending energy and time. All these have a right to know how extensively these programs are being heard. It is on this basis that we appeal to every reader of this paper who hears our program to write in to the Baptist Hour, Atlanta, Ga., at once letting us know you are listening. We also appeal to pastors and others to give this appeal effective announcement, if you will, inviting the people to write in.

You will be interested in the fact that every name reaching us will be recorded in The Book of Remembrance as one who participated in

this first series of network broadcasts by Southern Baptists. Copies of this book will be furnished the Historic Society S. B. C., and the Seminary Libraries for their permanent files. A penny postal card from you will record your name in this Book, and will be a real service.

S. F. Lowe, Chairman  
Radio Committee S. B. C.

—BR—

### COFFEEVILLE

—O—

The Baptist Church at Coffeeville, Miss., has made some definitely forward strides recently. Last fall the church voted to begin having full time preaching services beginning the first of January. Before 1941 there had been preaching only twice a month. With the new year came also a new pastor, Rev. L. J. Crumby of Courtland, succeeding N. B. Saucier who resigned to become a CCC chaplain.

In preparation for the new preacher old things began to become new, too. About \$800 has been spent for repairs on the pastor's home, which had been unoccupied about 2 years.

Now with preaching services every Sunday, an enthusiastic new preacher to lead, and a repaired parsonage, there is renewed interest and encouragement to go forward toward the attainment of greater things for God.

—BR—

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# The Children's Circle

MRS. FRANCES LIPSEY STEELE

(Address all communications to Mrs. Frances Steele, Magee, Miss.)

My dear Children:

Slowly but surely our membership in the Daily Bible Readers' League is growing. It is better that it be that way, for we want every one who joins to be sure in his own mind that he is going to read the Bible daily. This week Ruth Russell, Dimple Ann Childress, Emily Green, and Bobbie Ruth Shaffer are our new members. Welcome to them!

May I call your attention to the financial report for February? Just keep up the good work.

With love,

Mrs. Frances Steele

## Guess My Name

1. I am the first foreign missionary mentioned in the Bible.
2. I found a ship going to Tarshish and paid the fare to go to Tarshish, trying to flee from the presence of the Lord.
3. The Lord sent me to Nineveh to preach to the Ninevites.
4. I was swallowed by a great fish and was in the fish for three days and three nights.

Guess my name.

Cleveland, Miss.,  
Feb. 7, 1941.

Dear Mrs. Steele:

Here comes a happy band of boys and girls from Morrison Chapel Baptist Church. We read your page each week and we are having a birthday offering each month for the orphans. We give a penny for each year of our age. We hope the orphans will soon have plenty of new buildings to take care of them. I am sending one dollar and seventy cents from the Elementary Department of our Sunday School.

Lots of love

Mrs. D. O. Blaylock

Not only are you a happy band of boys and girls but you are helping to make others happy too. We are very grateful to you for this offering and happy that you plan to contribute each month. May you have many birthdays, and may all of them be happy ones.—F. L. S.

New Albany, Miss.,  
February 13, 1941

Dear Mrs. Steele:

I am back again! I want to join the Daily Bible Readers' League, so won't you send me a pamphlet. I want to use your plan to read the Bible. I am sending twenty cents which will pay for February and March. I hope you get lots of Valentines tomorrow.

Your friend,

Ruth Russell.

Well, Ruth, I didn't get a lot of valentines, but I wasn't entirely forgotten that way. I imagine you got a stack of them. I'll be glad to send you Dr. Hight C. Moore's pamphlet with his Bible reading outline. We are delighted to add you to our D. B. A. L. and are very grateful for the gift which you send.—F. L. S.

Pace, Miss., Feb. 26, 1941.

Dear Mrs. Steele:

Here I come again! I wrote once before to the Children's Circle. I am sending five cents for the B. B. I. scholarship. I go to Sunday School every Sunday. My teacher's name is Mrs. Redden. I am in the junior class. All of us like our teacher very much. We also like our preacher very much. His name is Rev. E. H. Evans. I hope my letter will be printed.

Your friend,

Jean Thompson.

We hope you come again and again, Jean. Thanks for the donation on the scholarship.—F. L. S.

Waynesboro, Miss., Feb. 19, 1941  
Dear Mrs. Steele:

Enclosed find one dollar from the Intermediate boys and girls of the Waynesboro Church. Please apply fifty cents to the orphanage and fifty cents to our B. B. I. girl.

In reply to your letter, we hope we may always set a good example for some one to follow.

yours truly,

Mrs. W. O. Mauldin

Mrs. Mauldin and Intermediate boys and girls, it is a real pleasure to receive your gift and apportion it as you desire. Our gratitude goes to every one of you.—F. L. S.

Eden, Miss., February 20, 1941.  
Dear Mrs. Steele:

This is our first time to write to the Baptist Record. I am writing for our Eden B. Y. P. U. juniors. Most of us take the Baptist Record and enjoy reading it, especially the Children's Circle. We have ten members in our B. Y. P. U. and most of them come and take part on the program every Sunday. Mrs. D. I. Young, our pastor's wife, is our leader. She has taught us many things in B. Y. P. U. and we like her very much. She knows Miss Lynn Fleming and thinks that she is really nice. We are sending one dollar to help the orphans and the B. B. I. scholarship. We want fifty cents to go to the orphans and fifty cents to the scholarship.

Your new friend,  
Martha Jean Adams,  
Pres. Junior Union.

Martha Jean and Juniors, I believe you are a really active union. I can understand why, too, because I know your leader. I don't blame you for liking her. I want each one of you to feel as if you had been thanked personally, for we are grateful to every one.—F. L. S.

Longview, Miss.,  
Feb. 20, 1940.

Dear Mrs. Steele:

I have finished reading the Children's Circle in the Baptist Record with much delight. I am happy to join the group again. I enjoy your Bible questions and would like to join the Daily Bible Readers' League.

I am very busy in school since Christmas. Daddy bought a nice little piano Christmas and I am taking music in school. I am enclosing a dime which you may use to the best advantage.

Your little friend,

Dimple Ann Childress

How proud you must be of that piano, Dimple Ann. Soon you'll be able to play the songs at Sunday School—or maybe you can already. I'm pleased to add your name to our D. B. R. L. We appreciate very much your gift. I believe, since you give me the privilege I'll add it to our scholarship fund.—F. L. S.

Gloster, Miss., Feb. 20, 1941.

Dear Mrs. Steele:

I am enclosing \$1.00 from the Baptist Junior Department of the Gloster Sunday School. Our Junior Department sent in fifteen or sixteen dollars last year out of twelve months. I am in the eleven year boys class in our Junior Department.

Sincerely yours

Louis G. Baine.

The money which your department has sent has been wonderfully helpful, and we thank you for this gift which you now send. Louis, will you be sure to thank each member for us?—F. L. S.

Poplarville, Miss.,  
February 25, 1941.

Dear Mrs. Steele:

I want to be a member of the

Daily Bible Readers' League. When I joined the church, I was reading my Bible every day but soon I stopped. I am eight years and in the third grade. Reading is my favorite subject. I like to go to the Sunbeam Band and to Sunday School. I have two younger sisters, Lou Ann and Helen. They like to go too.

Sincerely,

Emily Green.

Emily, I'm glad that you are going to begin that daily Bible reading again. It is a habit that you'll never regret. We are happy to add your name to the D. B. R. L.—F. L. S.

Florence, Miss., Feb. 29, 1941.

Dear Mrs. Steele:

I am a girl nine years old. This is my second time to write. Bro. W. S. Landrum is our pastor. I go to school every day that I am not sick. My teacher is Mrs. Terry. I like her very much. She is a good teacher. It was cold today and I was glad when I got home. I have two sister and both of them go to school. I am doing well in school.

Your little friend,

Effie Gloria Crain.

Effie, I hope the cold wind doesn't make your ears hurt. I can tell you that's bad. Soon, we'll be having less cold winds and more warm sunshine; then we'll be saying "Spring is coming."—F. L. S.

Oakland, Miss., Feb. 22, 1941.

Dear Mrs. Steele:

I am sending a little offering, ten cents. My little baby brother has been sick. I have been going to Sunday School every Sunday that I could. I have been studying my Bible. We have two more months to go to school.

Love,

Ruby Carol Green.

Ruby Carol, we are hoping that the baby brother is quite well now. We are grateful to you for this offering. Would you like for it to go on our scholarship for Miss Lynn Fleming? With your consent, we will place it there.—F. L. S.

Oakland, Miss., Feb. 22, 1941

Dear Mrs. Steele:

Another year has come and I am a year older so I am sending you one dollar instead of sending one penny for every year I am old. I didn't have to add many pennies, I will let you guess how many. I enjoy the children's page and it is doing so much good.

Best wishes and love,

Lizzie Gooch Pittman.

We won't pry into any one's age, Mrs. Pittman, so long as they send the generous birthday offering that you did. Thank you very much—also for you kind remarks.—F. L. S.

Oakland, Miss., Feb. 22, 1941.

Dear Mrs. Steele:

I am sending ten cents for the orphanage and hope the money can be used for some good. I go to Sunday School every time I can and enjoy the lesson.

Your friend,

Sue River Horton.

Sue River, I'm sure your offering will be used to do good, in helping provide for boys and girls who are without the care of fathers and mothers. Thank you for your interest.—F. L. S.

Denmark, Miss.,  
Feb. 24, 1941.

Dear Mrs. Steele:

Enclosed you will find one dollar to be equally divided between the orphans and our B. B. I. student, Miss Fleming. I enjoy reading the Children's page very much.

Sincerely,

Mrs. Howard Webb

Mrs. Webb, it is most kind of you to contribute to our Children's Circle causes, and we thank you heartily.—F. L. S.

Eupora, Miss.,  
Feb. 24, 1941.

Dear Mrs. Steele:

Enclosed find 50¢ from the Junior Class of the Montevista Sunday School. We all like to go to S. S.

and go every Sunday we can. Montevista is a country church in Webster County. We want to send this money to the orphans and are hoping you will let us be members of the Children's Circle.

The Junior Class.

Juniors, we are delighted to have you in the Children's Circle and we thank you kindly for this gift to the orphanage. I don't know how we could get along without our juniors.—F. L. S.

Columbia, Miss., Feb. 24, 1941.  
Miss Frances L. Steele,  
Magee, Miss.

Dear Mrs. Steele:

Find enclosed \$1.00 from The Story Hour of our church for our Feb. offering. Fifty cents for the Orphanage and 50¢ for the B. B. I. girl.

We are going to have our Study Course next week. It will be Mission Stories told by a good story teller, and will wind up by a picnic. We are all looking forward to it. We all enjoy going to our meeting of The Story Hour.

Yours sincerely,

Harold Harbour, President

Well—little folk, this study course and the picnic sounds good enough for any of us to enjoy. Thank each one of you for keeping on helping our two causes. These regular monthly gifts are a blessing. Our gratitude to each one of you!—F. L. S.

Florence, Miss.,  
Feb. 24, 1941.

Dear Mrs. Steele:

We are enclosing our February offering which is one dollar. Please send fifty cents to the Orphanage and fifty cents to Miss Fleming, our B. B. I. girl.

May the Lord continue to bless the efforts of our Children's Circle.

Intermediate Girls of Steen's Creek S. S.,  
Mrs. J. R. Taylor, Teacher.

Mrs. Taylor, and girls, the Lord is blessing the Children's Circle by giving us regular, generous contributors like you! Won't each one of you accept our grateful thanks?—F. L. S.

Cumberland, Miss.,  
Feb. 24, 1941.

Dear Mrs. Steele:

I read the Children's Circle and want to join. I read my Bible daily. I am nine years old. I go to school at Clarkson and am in the third grade. Mrs. Mary Lee Lucius is my teacher. I love her very much. I go to Sunday School at Double Springs. I am in the Junior Department Class No. 1. I am sending ten cents for you to use as you like.

Your little friend,

Bobbie Ruth Shaffer.

Since you read your Bible daily, I'm adding your name to our D. B. R. L., Bobbie Ruth. Your gift is very much appreciated. I am adding it to our scholarship fund because it seems to need it more.—F. L. S.

McComb, Miss., Feb. 27, 1941.

Dear Mrs. Steele:

May I join the Children's Circle? I read the Children's letters and enjoy them so much. I have been thinking for a long time that I would write, but I go to school and it keeps me pretty busy. I am eleven years old and in the sixth grade.

I go to Sunday School and church every Sunday. My pastor is Rev. W. A. Gill. My Sunday School teacher is Mrs. J. F. Byrd. I like her lots. Enclosed is ten cents to be used where it is needed most. I hope my letter misses the waste basket.

Yours truly,

Veda Grace Alexander.

The waste basket didn't come near getting your letter, Veda Grace. Since you give me the privilege, I'm placing your donation to the credit of the scholarship. We are thanking you very much for it.—F. L. S.

Financial Report for February 1941  
Special Gifts to Orphanage:

Bettye Jean Eddleman 10  
Joy Cagle 20

(Continued on page 13)



# Baptist Training Union

AIM—Training in Church Membership

AUBER J. WILDS, State Secretary

OXFORD, MISS.

JACKSON, MISS.

## Rankin Plans Fifth Sunday Meeting

Mr. Earl Clark, Associational Training Union Director, announces an all day meeting at Brandon for Sunday, March 30th. A splendid program has been planned which includes a message at the eleven o'clock hour by Missionary G. W. Strother just back from war torn China. Every church in the association, regardless of whether they have a Training Union or not is urged to have a good delegation at this meeting. Ten o'clock is the opening hour.

## The NOW Club Gets Under Way

For the first few months of this year all Mississippi Baptists are lending an ear to the plans and purpose of the NOW club. This is the new plan for paying off Mississippi Baptist obligations. The state has been organized in a splendid way, and the organization calls for a committee in each church who will solicit memberships for the NOW club. It is the hope that every wage earner will join the club which means that they will give a certain amount, to be determined by the individual, each year for three years. From the interest manifested thus far, it looks like we are on the road to victory in this particular interest. We hope every member of the Training Union who has an income will gladly line up with the rest of us in this ideal and equitable plan.

## Cooperation

It's the watchword of the nation, It has served all generations, It will stir a denomination, This BIG work-Co-operation.

It will lift from lowly station, It floods the pools of foul stagnation, It lifts the clouds of desperation, This strong word-Co-operation.

It brings its friends to high elation, It fills its foes with consternation, It brings us to our destination, This fine word-Co-operation.

It elevates our aspirations, It fires us with determination, It will build a new creation, This inspiring word-Co-operation.

—Leroy R. Priest.

## Thinking of Study Courses!

It is interesting each year to receive the report from the Sunday School Board in which the record of study course awards is given. This report shows how many of each book credits were given for. We do not have space to give the full report here, but enough for you to appreciate the greatness of the work. It will help you to appreciate the fact that YOU had a part in making the report possible. We list here the number of awards issued by departments and then give the first two or three books that led in sales:

Department	No. Awards
Young People's	76,103

Intermediate	66,818
Adult	65,522
Junior	61,642
Administration	12,933
Total	283,038

Department	Book
Young People's—Manual	16,114
Senior BYPU	
Administration	8,174
Deepening the Spiritual	
Life	7,643
Intermediate—Manual	27,190
The Meaning of Church	
Membership	10,408
Not Your Own	7,547
Adult—Manual	20,231
Building a Christian	
Home	7,253
The Growing Christian	7,008
Junior—Manual	24,366
Living for Jesus	13,235
The Junior and His	
Church	9,806
Administration—Training Union	
Manual	5,346
Leaders Manual	3,549
Christian Leadership	2,921

## Lincoln Co.

"Our Associational BTU organization is functioning very satisfactorily in Lincoln County. We feel that the One-Day Associational meeting, held in December, has been of great help to us in making a success of our Associational meetings. We meet every six weeks in various churches over the county for our meetings. Our attendance is unusually good. We meet for one hour on Sunday afternoons and have a short program. At our last meeting we met with the Gum Grove Baptist Church with the program being given by the Bogue Chitto BTU. After the program, which lasted about 25 minutes, we assembled in the different rooms with the leaders for each department in charge of their particular group. Our attendance was 130 and we had a goodly number of our Associational officers with us. Only three were absent; the pianist, chorister and one group leader. Our next meeting will be held with New Sight Baptist Church the fourth Sunday afternoon in March with a program being planned by the Gum Grove BTU."

Sincerely yours,  
Mrs. L. E. Smith,  
Associational Secretary

We have just mailed to all Junior, Intermediate, Story Hour Leaders, and presidents of Young People's Unions sheet that discussed the four contests that we will have at the District Convention in June. If you fail to receive one let us know and we will be glad to send it to you. State the union you lead when writing.

Jerry: Father, in this book it says that in one battle Brooklyn was hit 17 times.

Fatler: Who was pitching?

## BLUE MOUNTAIN OBSERVES B. S. U. WEEKS OF SPECIAL EMPHASIS

According to the calendar of events prepared by the Baptist Student Union Department one week in January is set aside for special emphasis on the wise choice of a vocation, and February is the month for observing Student Evangelistic Week. The B. S. U. of Blue Mountain College has observed these weeks in the daily noonday prayer meeting services held in Broach Hall.

During Vocational Emphasis week girls who had already chosen their life work spoke on the opportunities that they will have for witnessing in their daily lives. Some of the subjects on which they talked were "Carrying Christ into the Home," "Carrying Christ into the School Room," "Carrying Christ into Religious Education Work," and "Carrying Christ into the Business World." They presented as their goal living for Christ in all walks of life.

Student Evangelistic Week has opened with a most practical and at the same time challenging talk on "The Plan of Salvation" by Mrs. James Leavell, dean of students. After showing the plan of salvation as outlined in the scriptures, she brought out many verses that are valuable in meeting special doubts and difficulties. During the remainder of the week students told of the obligation that rests on every Christian to witness and of the deep and lasting joy that comes to one who leads another to Christ and thus to the "life more abundant."

—Elizabeth Jacob, Reporter.

Teacher—Bobby, tell me which month has 28 days in it?  
Bobby—They all have.

Fair Girl: "My father made his fortune when he was a young man. Would you like to know how he did it?"

Gallant Youth: "Not particularly, but I would like to know if he still has it."

He "You haven't said a word for twenty minutes."

She: "Well, I didn't have anything to say."

He: "Don't you ever say anything when you have nothing to say?"

She: "No."

An old lady went to a church supper, and as she entered the room one of the attendants said:

"Good morning, aunt. I am glad you came. We are going to have tableaux tonight."

"Yes, I know," replied the old woman. "I smelt 'em when I first came in."

## Boils & Itching

Don't let Boils and Itching keep you in misery. Enjoy the soothing and cooling antiseptic properties of GRAYS OINTMENT. On the market since 1820. Growing more popular every day. 35c at all drug counters.

## EYE COMFORT

Relieve Irritation due to over-use, exposure to Dust, Glare  
JOHN R. DICKEY'S EYE WASH  
OLD RELIABLE  
refreshes and brings comfort. Used 65 years. Genuine in red box. 25c and 50c at drug stores. Ask for large size with dropper.  
DICKEY DRUG COMPANY, BRISTOL, VA.

## CHILDREN'S CIRCLE—

(Continued from page 12)

Eddie Faye Stewart	.05
Bobilu Simpson	.25
Bettie Catherine Posey	.10
Mrs. M. G. Austin	1.00
Special to Building Fund	32.00
Zella Mae Ready	.05
Mae Dell Cochran	.10
Willie Ann Simpson	.25
Little Buck Morgan	.20
Junior B. Y. P. U. Eden Baptist Church	.50
Intermediate Dept., Waynesboro Baptist Sunday School	.50
Elementary Dept., Morrison Chapel Baptist Sunday School	1.70
Junior Dept., Gloster Baptist Sunday School	.50
Mrs. Lizzie Gooch Pittman	.50
Sue Rivers Horton	.10
Anna Claire Green	.10
Intermediate Girls, Steen's Creek Baptist Sunday School	.50
Mrs. Howard Webb	.50
Story Hour, Columbia Baptist Church	.50
Junior Class, Montevista Baptist Sunday School	.50
Ruth Russell	.10
F. L. S.	1.00
Etha Bryant	.50
Lavain and Miles Lott	1.00
Total	\$42.80

## Special Gifts to B. B. I. Scholarship

Roquell Barber	.10
Eudora Benson	.25
Mrs. M. G. Austin	1.00
Etha Bryant	1.00
Eulah Mae McSwain	.05
Eila Foe Ready	.05
Annie Louise Duke	.10
Little Buck Morgan	.20
Junior B. Y. P. U. Eden Baptist Church	.50
Intermediate Dept., Waynesboro Baptist Sunday School	.50
Dimple Ann Childress	.10
Junior Dept., Gloster Baptist Sunday School	.50
Mrs. Lizzie Gooch Pittman	.50
Ruby Carol Green	.10
Bobbie Ruth Shaffer	.10
Intermediate Girls, Steen's Creek Baptist Sunday School	.50
Story Hour, Columbia Baptist Church	.50
Mrs. Howard Webb	.50
Jean Thompson	.05
Ruth Russell	.10
F. L. S.	2.00
Veda Grace Alexander	.10
Total	\$8.80
Grand Total Contributed	\$51.60

## Disbursed

To Mrs. W. G. Mize for Orphanage Building Fund	32.00
To Mrs. W. G. Mize for Orphanage Maintenance Fund	10.80
To Dr. W. W. Hamilton for B. B. I. Scholarship Fund	8.80
Total Disbursed	\$56.60

## SUBSCRIBE FOR THE BAPTIST RECORD

## EFFECTIVE LAXATIVE MAKES HAPPY FRIENDS

This laxative makes friends that stand by it because it acts just as thoroughly as harsher ones but is a gentle persuader when taken by the simple directions.

BLACK-DRAUGHT is a spicy, aromatic, purely vegetable medicine. Its chief ingredient is an "intestinal tonic-laxative" that helps tone lazy bowel muscles.

Next time a laxative is needed, take BLACK-DRAUGHT. Used at bedtime by directions, it generally permits a good sleep; acts gently, thoroughly next morning; relieves constipation's headaches, biliousness, sour stomach. It is economical, too. 25 to 40 doses: 25c.



## ANNUAL MEETING OF THE RELIEF AND ANNUITY BOARD

By Robert H. Coleman  
Recording Secretary

The annual meeting of the Relief and Annuity Board was held in the Athletic Club Building in Dallas, Wednesday, February 5. All the state members except three were present with the local members.

Chairman W. B. Lee called the Board to order. After prayer and some preliminary matters Executive Secretary Thomas J. Watts read his report. Some paragraphs are here given:

"The Executive Secretary completed 15 years in the service of this Board on November 1, last, and is now well into his sixteenth year. It may not be amiss for him to speak somewhat in retrospect concerning these 15 years.

"In May, 1925, Dr. Lunsford reported to the Southern Baptist Convention assets of \$1,964,000.00. After 15 years these assets now aggregate \$5,149,663.24. In that same year of 1925 Dr. Lunsford reported income of \$392,283.00; as of December 31, 1940, the income for the year was \$1,005,024.00. In 1925 the benefits paid, both Relief and Annuity were \$137,166.00; for the year 1940 the benefits, Relief and Annuity, were \$414,938.92; in 1925 there were 1,400 members enrolled in the Annuity department; at the end of 1940 there were 6,338 members enrolled in the various annuity plans. To date there have been enrolled in our group plans employees of 70 boards and institutions of the Southern Baptist Convention, including thousands of preachers in 18 state conventions. The total number of churches that have agreed to cooperate with their ministers is 6,612.

"A transformation has taken place in the matter of cooperation and collaboration with this Board on the part of state conventions and other organizations. The Board now enjoys the confidence of Southern Baptists in a measure never before known and legions of hearts daily give thanks to God for its beneficent ministry. From the Southern Baptist Convention on through to the state conventions, district associations, pastors' conferences, etc., this Board is accorded a hearing such as was never before witnessed.

"There has been a steady increase in the membership of our several annuity plans so that the membership as of December 31, last, was 6,316, while the membership at this date is 6,513. It will be of interest for me to add that from first to last nearly 9,000 annuity certificates have been issued by this Board, 1,934 of which were in the (old) Annuity Fund.

"The aggregate income of the Board in 1939 was \$715,342.47. That income was an increase over the year preceding of \$176,063.31. The aggregate income for 1940 of \$1,005,024.94 was an increase over the preceding year of \$289,682.47.

"The benefits in the Relief and Annuity departments in 1939 were \$351,752.96; in 1940 they were \$414,938.92. The increase in benefits was principally in the Ministers Retirement Plan."

Editor McConnell of the Baptist

Standard says editorially that Secretary Watts' report was the best ever read to the Board in all the years.

President W. B. Lee declined to stand for re-election and Dr. L. R. Scarborough was elected president. Robert H. Coleman was chosen as the Recording Secretary and Orville Groner and Paul Danna, treasurers.

Dr. Thomas J. Watts was elected Executive Secretary by standing vote. Dr. George W. Truett was re-elected chairman of the Executive Committee. Dr. C. H. Bolton was elected associate secretary.

Members from a distance were invited to see the progress being made on the new building to which Secretary Watts called attention in his report.

This Board has made remarkable progress and has become a medium for helping the preachers of the Southern Baptist Convention through coming years. It is a dependable basis for hope against want as the years increase and old age comes on. The preachers and churches should be unanimous in their affiliation with it.

—BR—

## HOME BOARD'S REFINANCING PROPHESIES A DEBTLESS DENOMINATION BY 1945

By Ellis A. Fuller

President, Home Mission Board,  
Southern Baptist Convention

—O—

It is a day of rejoicing for the Home Mission Board because of the refinancing of our entire indebtedness. We had three bond issues and notes payable to banks aggregating about \$850,000. With the exception of one bond issue of \$129,000 on which we were paying 5% interest, we were paying 6% on the whole amount. Through our refinancing we got an interest rate of 3½% on about half of our indebtedness and 3¼% on the other half; and at the same time worked out a plan for the payment of these outstanding obligations which will be far less exacting upon us and which will give us a larger margin of safety in case of any sort of unusual condition which might develop within the next few years.

As Baptists we ought to be grateful that our credit has become so definitely established in the business world that a business concern would solicit the Home Mission Board with such a proposition as the one which we have just closed. It is gratifying to know that the reduced interest rate was possible and that the financial world was eager to buy our new bonds. It is significant that the Home Mission Board was able to substitute debenture bonds for collateral bonds. This simply means that the Baptist name stands for integrity and thereby challenges credit.

It is also significant from the standpoint of our missionary program that this plan will effect a gross saving of over \$100,000 in interest.

It is also significant that we are more encouraged than ever before to believe that our denomination, so far as the Home Mission Board is concerned, will be out of debt by 1945. It is a stimulating fact that we can now anticipate some immediate enlargement of our missionary program and can look to a great expansion within the next few years when the amount applied annually on debt can be used in constructive missionary activity.

This is a day of days for Baptists. The very fact that we are in sight of a debtless denomination should inspire everyone to fresh loyalty, to renewed zeal, and to increased liberality.

Perhaps the most significant truth of the entire experience of the Home Mission Board is the fact that we have another demonstration of the efficiency and trustworthiness of our Baptist brotherhood. It is often charged that the Baptist people are so loosely organized, so individualistic in their denominational democracy, that it is unreasonable to expect them to work together toward great achievements. We have opportunity now to observe again that the bond of unity which holds together a people of a common experience is the strongest bond known to men and that the lordship of the Saviour whom we follow and obey under the leadership of the Holy Spirit is more powerful than that of men to whom power to lead and direct has been assigned.

—BR—

## INTER-CHURCH MOVEMENTS

By M. E. Dodd

Last week I received a request from a beloved Baptist pastor in another state, for a word on "Inter-church Movement." I wrote him as follows:

Answering your request for a statement on "Interchurch Movements," will say:

It is my position that Baptists can and should cooperate with others on great moral issues upon which they are agreed.

Individual Baptists may and do cooperate with others according to their personal convictions as they see fit.

Each individual and local Baptist church, being an independent body, can determine its own relation to and cooperate with other churches.

Baptist principles are always imperiled by interchurch movements, which tend to negate, if not nullify, their distinctiveness.

My observation is:

That all movements toward federation or organic union tend to play down the vital and divine messages of Christianity. The message becomes a pale pink instead of a flaming red and to the extent that it is toned down, it ceases to become effective. This is due to the emphasis placed upon the human element rather than the divine, and

upon mechanic rather than spiritual power.

Movements toward organic union and federation seem to me to be a defeatist's attitude to start with. It is an effort to make a show of strength in numbers because of the consciousness that power has gone out.

If all the time and talent and thought and energy and money which are consumed in promoting these things were devoted to the definite and direct dealing with individual lives, and the propagation of God's gospel of grace, I believe it would accomplish a great deal more for the glory of God, and the food of humanity.—Baptist Message.

—BR—

## I DO NOT LIKE TO PRAY ALOUD

—O—

I do not like to pray aloud  
With men and women in a crowd.  
To me the Lord has eager ears  
And always listens, always hears.

I sometimes wonder, when we kneel,  
If God in heaven does not feel,  
That half the spoken prayers that rise  
Are merely meant to advertise.

It seems to me, I may be wrong,  
That, when we wrestle loud and long  
With Love that yearns to grant  
and give,  
It is a burning lie we live.

When I desire to have a word  
Alone with God, I can be heard  
Without a single uttered phrase,  
If my own heart within me prays.

My Father always understands.  
He comes with blessings in His hand.  
With loving wisdom, He bestows  
The best for me, because He knows.

I choose to come without a word,  
To come with faith I shall be heard.  
With men and women in a crowd,  
I do not like to pray aloud.  
—David E. Guyton  
Blue Mountain, Mississippi.

—BR—

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Cost with Privilege of Annual Payments

Over 40 Years of Service to  
Churches and Ministers!

FIRE - LIGHTNING - WINDS - HAIL - INSURANCE

NATIONAL MUTUAL CHURCH INSURANCE CO.  
CHICAGO

## Relief At Last For Your Cough

Creomulsion relieves promptly because it goes right to the seat of the trouble to help loosen and expel germ laden phlegm, and aid nature to soothe and heal raw, tender, inflamed bronchial mucous membranes. Tell your druggist to sell you a bottle of Creomulsion with the understanding you must like the way it quickly allays the cough or you are to have your money back.

**CREOMULSION**  
for Coughs, Chest Colds, Bronchitis

## ORGANIZATION FUNDS Quickly, Easily Earned

Our cooperative plan is now being used with remarkable success by thousands of women's church societies, clubs and other organizations. Unusually big profits can be earned quickly, easily, pleasantly by filling orders for Gottschalk's Metal Sponges, which are regularly used in millions of homes. Nearly every call means a sale. Let us tell you how we have been helping church workers for 20 years. Write today for full particulars regarding special offer.

METAL SPONGE SALES CORP., Lehigh Ave. & Mascher St., Phila., Pa.

**Gottschalk's**  
METAL SPONGE



# MISSIONARIES IN HONOLULU DESIRE NAMES OF SERVICE MEN Evacuees of the Foreign Mission Board Would Help Men of the Army and Navy Sent to the Hawaiian Islands

We missionaries who have had to evacuate our mission stations in the Far East and have begun mission work here in the Hawaiian Islands as representatives of Southern Baptists are anxious not only to give the Gospel of our Lord to the peoples of the several nationalities residing on the islands, but we desire also to be a spiritual blessing to the large number of men of the army and navy who are coming here now in increasing numbers.

It is estimated that there are already some one hundred thousand men here, including those connected with the Pacific Fleet here in Pearl Harbor at Honolulu. Among these men there are doubtless many who have mothers and fathers, other relatives and friends who will read these lines. We know that you are concerned for them, and many of you are hoping and praying that while they are so far from home someone will be of spiritual help to them.

The government is doing what it can in the way of recreation and training. The residents of Honolulu are manifesting interest in entertaining the men when ashore. Then, too, the government has increased the number of chaplains to help meet the need. The Army and Navy Y. M. C. A. here in Honolulu is seeking to do its share, but is almost swamped. There were no less than a million visits there last year by service men. This year the task is more than doubled.

The above agencies have all indicated appreciation of our offer to assist in meeting the present emergency, and they are opening doors of opportunity to us to reach the men. At this time we are endeavoring to secure a suitable building for work in that part of the city near the Y. M. C. A. most frequented by the men. We are also receiving them into our homes for personal fellowship and helpfulness. It is in such contacts as these that we can be of greatest social, moral and spiritual help to the men. Among those whom we have contacted so far are some of the finest men we have known any where. Many are from cultured Christian homes.

These lines are written to say that we should like to receive from our constituency in the States the names and addresses of men in the services whom they know to be here on the islands so we may invite them to our homes. Unless we have the full address it will be impossible to locate them. It might be well, too, for you to send to them the address of one of us missionaries. Given below are the names and addresses of missionaries of the Southern Baptist Convention located on the islands. The states from which we come are also indicated.

Rev. L. E. Blackmon (N. C.), Mrs. Blackmon: Nee Miss Gladys Yates (N. C.), 2135A Aupuni St., Honolulu, T. H.

Rev. H. B. Ramsour (Tex.), Mrs. Ramsour: Nee Miss Mable Howard

(Tex.), 3619 Bethshan Road, Honolulu, T. H.

Rev. Victor Koon (Tex.), Mrs. Koon: Nee Miss Aurora Lee Hargrove (Tex.), 3619 Bethshan Road, Honolulu, T. H.

Rev. Charles A. Leonard, Sr. (N. C.), Mrs. Leonard: Nee Miss Evelyn Corbitt (La.), 1232 Kalihi Street, Honolulu, T. H.

Rev. James D. Belote (D. C.), Mrs. Belote: Nee Miss Martha Bingham (Miss.), Thomas Street, Wahiawa, Oahu, T. H.

Miss Hannah Plowden (S. C.), Wayside Baptist Church, Wahiawa, Oahu, T. H.

Chas. A. Leonard, Sr.

## CHINS UP

"A New Orleans banker said to a Mississippi man some time ago: 'You must be a Baptist.' 'Well, I am, but why that remark?' The banker said, 'Because you seem to be so determined to pay your debts. The Baptists seem to be about the only ones who are giving serious attention to their denominational obligations.'"

"This statement was made eight years after the bottom dropped out of our economic structure and almost bankrupted our Baptist institutions. Just at that time Dr. Frank Tripp, then pastor in St. Joseph, Mo., conceived the idea of initiating the Hundred Thousand Club. That means a group of one hundred thousand individual Baptists who would give, over and above their usual gifts, one dollar a month, the entire amount of which would go to pay off these Baptist debts.

"This has resulted in relieving the strain on our Baptist institutions and showing the world that Baptists want to be honest. The club is still going strong and is doing a great part in helping to wipe out completely the debts on Southern Baptist institutions.

"You can join the club now and give your dollar a month and have a big share in this noble work. Give your dollar and your name to the church treasurer today. Don't wait longer."—Sec. Godbold in Word & Way.

## BELLEVUE BAPTIST CHURCH Dr. Robt. G. Lee, Pastor

In the year 1940, Bellevue Baptist Church, Memphis, Tennessee, had 665 additions; 455 by letter and 210 for baptism upon profession of faith—an average of almost thirteen additions per Sunday for the entire year.

The total collections for the year amounted to \$92,955.29.

The average attendance in Sunday school for the year was 1,841.

The average attendance in the B. T. U. was 613.

Since Dr. Lee became pastor 13 years and two months ago, there have been to date (February 5th), 7,438 additions to the church—an average of over ten per Sunday—2,228 of these for baptism. The membership at present is 5,442.

Already, during the five Sundays of 1941, there have been 86 additions to the membership.

Ruth Calvert, Secretary  
to Doctor Lee.  
Memphis, Tenn.

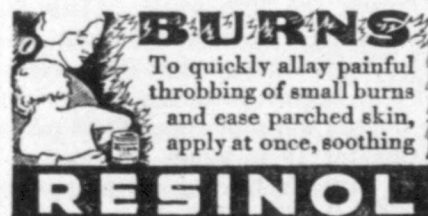
## WHY?

As a former priest of the Church of Rome, I have many times been asked to explain the reason why the Catholic Church insists on its outworn teachings and practices—why purgatory, confession, indulgences, worship of saints and their images, transubstantiation, infallibility of the pope, mass, fasting, penances, rosary beads, and the many other man-made devices in Catholic practice which are a puzzle to most Protestants. . . .

The answer is simple. Each of these strange practices is necessary in the Church of Rome because it is without the regenerative message of the true Christian Gospel. Men born again, made new creatures, having direct contact with God through Jesus Christ, do not need them. They are substitutes for the true teaching that is wholly lacking in Catholic life. Saved or unsaved, man can do nothing for himself. If he is saved he becomes a new creature, whole and complete; he can then do all things because he possesses the power of God within him. He needs no human agency, no one to act for him as a "spiritual power of attorney." If he is unsaved and knows nothing of the power of the new creature, he naturally looks to other men to rule him and to do everything necessary for himself and his country.—Leo H. Lehmann in Revelation.

## ON WITH THE GOOD WORK

I wish to state that I appreciate very much and thank you most heartily for your front page article, "Stand by the Governor," in this week's issue of The Baptist Record. You can render the citizens of this great state a very helpful service by keeping the matter of the liquor traffic and gambling before the public until said public wakes up to the conditions which prevail over the state, and every follower of the Lord Jesus Christ has a greater responsibility than just writing our Governor commending him for what he has done to suppress the two social crimes of whiskey and gambling.



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**THE BAPTIST RECORD**

Every religious leader, pastors, Sunday school superintendents and teachers in every county in the State in which whiskey is sold openly, and slot machines and other gambling devices openly displayed and operated, is responsible in great measure for these crimes which could be suppressed and gambling devices could be driven from the state by April 1st next, if the leaders would only organize the adult members of Sunday schools (I specify Sunday schools because they meet every Sunday) by the fifth Sunday in March and in the afternoon of that day and in a body call on the sheriff and constables, demanding that they rid the county of the afore mentioned crimes at once.

The 1938 session of the legislature gives our citizens the utmost protection from gambling devices in Section 2, Chapter 353, where the law declares, "It shall be the duty of all law enforcing officers to seize and immediately destroy all such machines and devices." (It refers to slot machines and other gambling devices.) I wish to suggest and urge that we make the fifth Sunday in March "Slot Machine Clean-Up Day."

Whiskey drinking and gambling can and do become a very harmful and dangerous habit and I venture the assertion that more than 500,000 young people of our state are being daily tempted by a gambling device.

Milton Payne

Olive Branch, Miss.

## THANKS

I wish to thank friends for their kindness during the illness and death of our father, Dave Johnson, who died Feb. 19, 1941, aged 67. May God bless you all.

Mrs. Louis Lott, Poplarville.

## Kidneys Must Clean Out Acids

Excess acids, poisons and wastes in your blood are removed chiefly by your kidneys. Getting up Nights, Burning Passages, Backache, Swollen Ankles, Nervousness, Rheumatic Pains, Dizziness, Circles Under Eyes, and feeling worn out, often are caused by non-organic and non-systemic Kidney and Bladder troubles. Usually in such cases, the very first dose of Cystex goes right to work helping the Kidneys flush out excess acids and wastes. And this cleansing, purifying Kidney action, in just a day or so, may easily make you feel younger, stronger and better than in years. A printed guarantee wrapped around each package of Cystex insures an immediate refund of the full cost unless you are completely satisfied. You have everything to gain and nothing to lose under this positive money back guarantee so get Cystex from your druggist today for only 35c.

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# REVELATION A MISNOMER OR .....

When I was a small boy and up until now I have heard preachers and others say that Revelation is a hidden mystery and not meant to be understood—that it was symbolical and other answers to the ever searching question of the meaning of this book. It has always puzzled me to know WHY God named this book Revelation, which means according to Webster's Dictionary "The Act of disclosing or discovering to others, what was before unknown to them: (2) That which is revealed; the sacred truths of the Bible", if the above descriptions are true. All my life I have wondered about the name and the answers given and have felt that there must be some solution to this matter and since God named the Book "Revelation" that it must be just that. I have read different commentators who said that it was a jumbled prophecy and some who said there were parenthetical parts in it. I have tried to find the solution to these things and at the present time we are studying Revelation in prayer meeting and again the quest for the answer to the question. The answer came to me the other night and it satisfied my mind. I have thought that possibly my thoughts might be of interest to others who have also wondered about this great book of God's word.

The first thing necessary to an understanding of this Great Book is a realization that the angels who came as He ascended into Heaven spoke the truth when they said, "This same Jesus, which is taken up from you into Heaven, shall so come in like manner as ye have seen him go into Heaven". And that Jesus also spoke truth when He said "I go to prepare a place, and I will come again to receive you unto myself." Practically all the Old Testament prophecies were picturing Christ as a reigning King on the throne of His father David. Now He was a descendant of David only as a human being and David's throne is in this world. He is the son of God in Heaven. In order for the old Testament prophecies to be fulfilled He must come back to this world and rule as King.

The next thing for us to realize is that the Book is a Revelation of Jesus Christ and His relationship to the three classes of people in the world between His first coming and His second. These three Classes are: (1). The church—(All Believers); (2). The Jew; (3). The unbelieving World.

The book begins with seven churches in the small province which was called Asia which lay north of Troas at that time, not to the continent of Asia as we know it. There were more than seven churches in the continent of Asia at that time. Each one of these churches had in them a predominant feature that applies to certain phases of the progress of the churches during the time He is away from this world. Seven denotes completeness. When the seven phases are completed at the end of the Third Chapter, then the writer a member of the church is caught up into heaven, a type of the taking of the church out of the

world at the end of the gentile dispensation as told in Matthew 24 Chapter 39-42. And also in 1st Thessalonians Chapter 4, vs. 13-18. There is no more mention of churches in this book. From Chapter 4 to the end of Chapter 11, John saw the things that were happening on the earth and in Heaven while the church is in the air with the Lord. The church has been completed and the roll sealed up with 7 seals as shown in Chapter 5. No one but the Lamb could open the seals because He alone saved them. We see the things happening to the world as he opens the seals on the book of Life which is the roll of the church. The seals having all been opened we find the open book in Chapter 10 verse 2. We find that John was commanded to eat the book for it was not completed and he was to prophesy to many nations. It was completed and open in Heaven in the vision but John was living in the beginning and therefore his duty was to go back to the earth and prophesy. This 11th Chapter completes the church phase of the prophesy.

The twelfth chapter begins with the Birth of Christ and traces through the Jewish course until the time of the Gentiles has ended. If we will go back to Daniel 9-24 we will find that there are 70 weeks of years determined upon the Jewish people. As we read on we find that after 69 weeks that Messiah shall be cut off, but not for himself (It was for us, O Blessed thought) and in Verse 27 we find that He will confirm the covenant for one week—7 years, (How do we know it is seven years?) Well it says that in the midst of the week he shall cause the sacrifice to cease. We are told in other places that from the time the sacrifice shall cease until the Coming of the Lord will be 42 months, 1260 days, a time times and half a time. Forty-two months is 3½ years and then the whole week will be 7 years. In this seven year period there are two classes of people in the earth. Jews and Unbelieving gentiles. We find the beginnings of the Gentile world power in the persecution of the Jews in the 12th Chapter. The 13th Chapter begins the course of the Gentile world power during the 70th week. Chapter 14 deals with the Jews who will accept Christ during the 70th week and also begins God's dealings with the Gentile world powers. First part of Chapter 15 is again the picture of the saved in heaven and preparations for the final Tribulation period of the last 3½ years.

Chapter 19 begins the story of happiness that follows with Lord's return to this earth to begin His reign on the throne of His father David in fulfillment of all the old Testament prophecies when His father shall make all His enemies His foot stool. When men shall beat their swords into plow shares and their spears into pruning hooks. When the lion and the lamb shall lie down together and the child shall play on the snakes din. We learn in the last verses of Chapter 18 that the Beast and the False Prophet will be cast into the lake of fire burning with brimstone from which there is no return, but we find that the Devil was not put therein but was placed in the bottomless pit for a thousand

years so that he could be released again for a short time. Why did not God cast him into the lake and be done with him? Why did God ever let him exist in the first place? If we had been the creator we would not have allowed the Devil to come into existence. God created man after His own image, with a will that is inviolate. God would never have known whether man would chose him or not if there was not an opposite over whom to chose. Even we would not appreciate the love of a person who never saw anyone else that they might make a choice of us or the other. We appreciate love because we were chosen by the loved one above every one else. God wanted that kind of love, so he created the Devil and allowed him access to man. In the Garden, man chose to believe the Devil rather than God. (I have heard many preachers call the Devil's statement to Eve "That she should not surely die". The Devil's lie. It was not. The Devil told the truth. God was talking of spiritual death, the Devil of physical. God makes a Spiritual appeal—the Devil a physical. In Jesus Christ God again gives man an opportunity to chose the way to eternal life and men are accepting the Devil's word that there are more pleasures and joy and happiness in the gratification of the physical desires than there are in abstaining from the pleasures of this life that we might have eternal life in the great beyond. After the church age, after the Bride of the lamb has been chosen and united to the Bridegroom, and after this same Jesus has ruled in righteousness for a thousand years, then the Great and just God will again loose the Devil and he will go out and man will have a THIRD and last chance to Believe God or Believe the Devil. Then the end of the world will come and God will descend from Heaven and the great White Throne Judgement of the wicked dead for all ages and those who were living during the Millennial reign of Christ will be held and the righteous will go into eternal happiness but the goats or unrighteous will hear the awful words of a Just God. Depart for me for I never knew you." Add whosoever was not found written in the book of life was cast into the lake of fire.

In the 21st and 22nd chapters we are told that the heavens and earth melted from fervent heat and that a new Heaven and a new earth came into being and a description is given of that beautiful city.

We criticize the Jew for not accepting Christ when he was on earth. He is far more consistent than we are when we deny the actual reign of Christ on the throne of David, for there are only a few of the old testament prophecies that pictured Christ as a suffering servant dying for our sins, but there are many MANY prophecies of His Kingly rule.

J. A. Thigpen.

—BR—

Jane—How would you define courtship?

Sue—A man running after a woman until she catches him.

—BR—

SUBSCRIBE FOR THE BAPTIST RECORD

# ANNUAL MEETING OF THE RELIEF AND ANNUITY BOARD

The year 1940 was the greatest the Relief and Annuity Board has ever enjoyed. As the reports of the years work were being presented we wondered if we were actually hearing about one of the agencies of the Southern Baptist Convention or whether we were just dreaming.

—BR—

## DR. THOMAS J. WATTS

Dr. Thos. J. Watts, the Executive Secretary has just completed fifteen fruitful years of service with the Relief and Annuity Board. He has built wisely and well on the foundation laid by the first Executive Secretary, Dr. William Lunsford. Here are a few facts to confirm this statement:

Assets, 1925, \$1,964,000.00; 1940, \$5,149,663.24.

Income, 1925, \$392,783.00; 1940, \$1,005,024.94.

Benefits paid Relief and Annuity, 1925, \$137,166.00; 1940, \$414,938.92.

Annuity Members, 1925, 11,400; 1940, 6,338.

Boards and Institutions Cooperating, 70.

States in Minister's Retirement Plan, 18.

Churches Cooperating, 6,612.

—BR—

## FINANCIAL STATEMENT

Total Assets, 1940, \$5,149,663.24; 1939, \$4,774,475.26.

Total Income, 1940, \$1,005,024.94; 1939, \$715,342.47.

Total Expenditures, 1940, \$593,765.73; 1939, \$535,124.28.

Excess of Income over Expenditures, 1940, \$411,259.21; 1939, \$180,218.19.

Interest on invested funds—4.40%. Another unusual record in this day of low interest rates.

—BR—

## ACTUARY'S STATEMENT

"Annuity Board officers are experienced men chosen by the Convention because of proven executive ability and integrity. Actuarial reserves are wholly adequate. Activity of Board includes administration of numerous plans each of which must pay own way. Many plans are now completely funded. Others have definite program for complete funding. Annuity Board's obligations extends only to funded portion of plans not at present completely funded. Unprejudiced examination of past history and present set up of Annuity Board will prove stability as an institutions." George A. Huggins of Philadelphia, Pennsylvania.

—BR—

Reason—"I don't want to complain, cook," said Mrs. Younge, "but that friend who comes to see you stays much too late. I couldn't sleep last night because of her laughter."

"I'm sorry, ma'am," replied the cook. "I was telling her about that time you tried to make a cake."

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